

The
**SPIRIT OF
MISSIONS**

Haiti Cathedral Opened for Worship

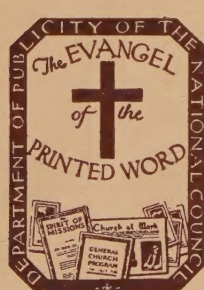
*By the Right Rev. Harry R. Carson, D. D.
Bishop of Haiti and the Dominican Republic*

**Girls' Friendly Society Opens National
Center in Washington**

*By Julia J. Cunningham
Chairman Washington National Center Committee*

The Evangel of the Printed Word in Japan

*By the Rev. W. H. Murray Walton
English Church Mission, Japan*



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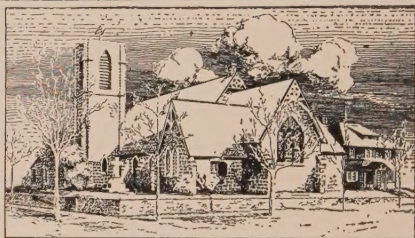
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The Spirit of Missions

281 Fourth Avenue

NEW YORK

The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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AUGUST, 1928

No. 8

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FROM AN OLD ENGRAVING

COMPILERS OF THE ENGLISH LITURGY

Churchmen owe an enormous debt to Archbishop Cranmer who from 1540 until 1552 worked at compiling the Book of Common Prayer. He was assisted by six Bishops and six Doctors of Divinity, but himself wrote the Litany which is practically unchanged. The Archbishop sits in the center with hand upraised. At his right is Bishop Ridley. He, as well as Archbishop Cranmer, died at the stake in Smithfield for refusing allegiance to Rome



NEW CATHEDRAL OF THE HOLY TRINITY, PORT AU PRINCE, HAITI
*Opened for worship with a series of solemn and beautiful services on Trinity Sunday.
 Upwards of fifty royal palms have been set out around the Cathedral grounds*

Haiti Cathedral Open for Worship

The gifts of many friends have made Bishop Carson's dream of a worthy place in which to worship Almighty God a splendid reality

By the Right Rev. Harry Roberts Carson, D. D.

Missionary Bishop of Haiti

BY A HAPPY coincidence the opening services of the new Cathedral of the Holy Trinity, in the missionary district of Haiti, were held on Trinity Sunday. It had not been so planned. There were unforeseen delays and postponements, commencing as early as Palm Sunday, and it was only late on Saturday afternoon before Trinity Sunday that the last workman left.

Here are the significant dates: the laying of the corner-stone, February 8, 1925,

by the Right Rev. Paul Matthews, D. D., Bishop of New Jersey; the beginning of the work of construction, October 11, 1926; the first Eucharist, June 3, 1928.

To these dates should be added these other happenings which brought to completion that which might still be in unfinished state otherwise: the promise of \$12,500 from the Corporate Gift of the women of the Church—later increased to \$14,000 and then to \$15,000—and the gift of the American Church Building

THE SPIRIT OF MISSIONS

Fund Commission of \$5,000.

Perhaps one might go back even further: to 1918 when Bishop Colmore, aided by the late Archdeacon Llwyd and Major (then Captain) Marston—a grandson of that other John Marston to whom we owe the inception of the Children's Lenten Offering—looked ahead into the years, disposed advantageously of scattered pieces of property belonging to the Church, and purchased the ground that is now the site of the Cathedral.

Neither the Bishop nor any other Churchman need longer be ashamed for that which represents the Church in the capital city of Haiti, although it was difficult to realize that with the de-consecration of the old unsightly building in the early morning of June 2, a new day had really dawned at last. It was not the poverty of the old building that humiliated one; it was its utter unfitness to speak of anything save the longing of the faithful for the Gospel of the Son of God.

The new building, which we call the Cathedral of the Holy Trinity, is a dignified, modest, beautiful building which has called forth from all sides words of appreciation for the architect, Mr. Robert T. Walker of Boston, and for the builder, Mr. Daniel Brun of Port au Prince. Into its construction from the beginning has gone unusual interest—more than one prayer and sacrifice. I hear almost daily words of gratitude and expression of eager purpose to deserve what others have done that we might have this place of worship.

Ordinarily the first service on Sundays is at 4 a. m. and there was real disappointment when it was first learned that the hour must be set later because the electric lighting fixtures had not yet come.

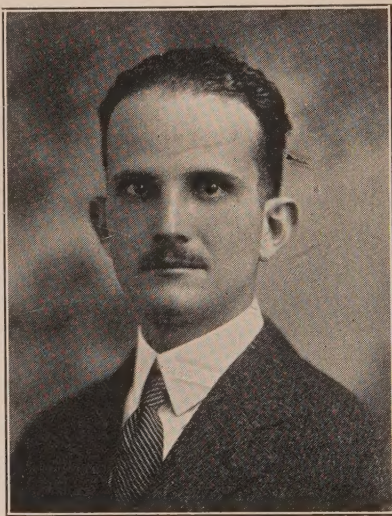
So at 5 a. m., the first celebration of Holy Communion took place and to the venerable Rev. George E. Benedict was given the honor of being celebrant, assisted by the Rev. Félix Dorléans-Juste, deacon.

The church was filled even while it was yet dark. At 7, there was another service, in English; and at 9, a choir of boys, vested in purple, sang the service for the very first time in all the history of the Church in Haiti. It was a choral setting of the Eucharist written by Mr. Sydenham Bagg Lindsay of Montreal especially for this choir. The congregation so filled the church that many were unable to secure entrance.

June 3rd is the birthday of King George V and, fittingly, among the decorations of the cathedral there was a British flag and after the Benediction at the last service of the morning one verse of the British national anthem was sung. Perhaps a part of the lustiness came from the fact that some Americans sang *America* and some Haitians sang their hymn that has the same tune. The result gave great satisfaction to the loyal

subjects of King George.

The altar was beautiful in its blaze of lights. It is a stone altar, given by the women of the third district of the Woman's Auxiliary of the diocese of Central New York, as a memorial of Anna Farrington Rankine, long time their President and Vice President. On the front of the altar is the traditional symbol of the Holy Trinity, three intertwining circles, standing out in golden relief, as does also the memorial inscription at the base. The bronze-doored tabernacle is surmounted by the cross which is the sole altar ornament to have survived the many fires that have swept over Port au Prince



MR. DANIEL BRUN

The young Haitian contractor who brought unusual skill and interest to the work of constructing Holy Trinity Cathedral

HAITI CATHEDRAL OPEN FOR WORSHIP



THE NATIONAL PALACE IN PORT AU PRINCE, HAITI

This beautiful building is about two blocks from Holy Trinity Cathedral. It is the home of President Borno and is called "The White House of Haiti"

in past years. Hanging before the altar is the beautiful sanctuary lamp given by a friend and devoted Churchman on the Panama Canal Zone in memory of a brother who died in the Great War.

Instead of preaching a sermon, the Bishop gave an account of how the Cathedral came to be built—of the many gifts which spoke of interest and love for the people of Haiti. There was the offering of the little child who sent a cent through the Rev. Dr. George H. Toop, of the Church of the Holy Apostles, Philadelphia. There was the solid concrete cross on the tower which spoke of the appreciation of Trinity Parish, New York City, for the work of the Sisters of St. Margaret. There was the share of the offerings made at the Albany Catholic Congress last year, the other part going to the Bishop of Liberia for his work. There were the generous gifts from St. Mark's, Philadelphia, St. Luke's, Germantown, Grace Church, New York, St. Ignatius Church, New York, from De-

troit, Boston, Pittsburgh, Baltimore—from all over the Church came the offerings which have been transmuted into this beautiful building. Here in Port au Prince generous gifts have come from foreign residents—Dutch, English, American—in addition to Haitians, for the purchase of an organ and a bell.

On the side wall of the chapel is a beautiful Madonna, the gift of a dear friend of the West Indian missions, from Cambridge, Mass. Upon the smaller altar are the ornaments from the altar of the old church, excepting only the cross.

The font is in a baptistry specially constructed, with flooring of pure white tiles. The choir rail and pulpit are of concrete and of one piece of workmanship.

The Bishop's chair is the gift of Holy Cross Church, Kingston, New York, of simple, beautiful workmanship, with canopy, the work of the Sisters of St. Margaret.

The furnishings of choir and nave are

THE SPIRIT OF MISSIONS



NEAR CAVAILLON ON THE WAY TO AUX CAYES, HAITI

Aux Cayes on the southwestern coast is the center of an extensive field under the Rev. Edouard C. Jones. The road to it lies through magnificent scenery

all of native workmanship, of mahogany and fir. The lectern is the gift of Arch-deacon William Wyllie of the Dominican Republic, as is also the mahogany cover, with its brass trimmings, for the font.

Yes, truly in this Cathedral have entered many interests and loves and a volume would be needed to tell the whole story. Any account, however, would be utterly incomplete were there no mention of what has been done these last six months by the four Sisters of St. Margaret who are with us. To their devotions, they have added works to such a measure that I simply cannot find the words with which to express my appreciation. To crown everything else they are

now engaged in gathering funds with which to build a new *Maison des enfants*, (Children's Home), replacing the poor and pitiful structure which speaks for the social service activities of our Church in Haiti.

The entire district is now looking forward with eager expectation to the coming of the Presiding Bishop for the purpose of consecration of the Cathedral, on Epiphany Sunday, 1929. The coming of Bishop Murray is felt to be full of significance, as it will be, in all probability, the first time that any Presiding Bishop of the Church has visited officially any foreign mission field. Haiti will welcome him with all her heart.

HOLY TRINITY CATHEDRAL, Port au Prince, is the happy consummation of work begun by the Rev. James Theodore Holly, who in 1863 took a company of Negro emigrants from the United States to Haiti and organized the parish of the Holy Trinity. It was not until 1872 that the church which preceded the present cathedral was consecrated. Two years afterward Mr. Holly was consecrated Bishop of Haiti. The record of his long service is well known.

After Bishop Holly's death in 1911, the district was placed under the care successively of the Bishops of Cuba, Porto Rico and the Canal Zone. In 1923, Bishop Carson was consecrated for Haiti and under his devoted and vigorous leadership the work has gone forward ever since.



SEVENTH ANNUAL SUMMER SCHOOL FOR RURAL LEADERSHIP, JUNE 25-JULY 6
*About seventy attended the school held at the University of Wisconsin, in Madison.
 Most of the members are shown in front of the College of Agriculture*

Madison School Helps Rural Workers

Problems of isolation overcome while rural clergy and women workers from thirty dioceses study various aspects of community life

By Gladys W. Barnes

Editorial Correspondent of THE SPIRIT OF MISSIONS

THE NEED OF understanding the rural situation is by no means confined to country people. The interest and help of city people are indispensable. They often do not realize the wonderful work done by many of our rural clergy, and do not know the actual conditions of country people, their need of leadership and their need of the Church.

The University of Wisconsin for the seventh year has provided a two weeks' "summer school for rural leadership", June 25th to July 6th, with regular lectures arranged by the College of Agriculture. The courses included Professor Colbert's *Sociology of Community Life*, Dr. Dawber's *Christian Program for Rural Life*, Professor Hibbard's *Agricultural*

Economics, Professor Frost's *Rural Health and Sanitation*; there were also lectures on play production, religious drama, psychology for public speakers, mental hygiene, social work, case work and home economics, especially for women in rural communities.

In the school this year seventy or eighty people were registered, four-fifths of them Episcopal Church workers, about thirty-five clergy and twenty-three women. Every day after the university classes, which ran from 8:30 to 11:30, each group had its separate conference to discuss its common problems. Our Church people came from about thirty dioceses scattered from Connecticut to California and Oregon, and from the Dakotas to Mississippi

THE SPIRIT OF MISSIONS



WOMEN'S GROUP AT THE SUMMER SCHOOL FOR RURAL LEADERSHIP
Parish, district, diocesan, provincial and national officers were present, as well as representatives of the Daughters of the King, Girls' Friendly, Church Mission of Help. Two Presbyterian workers also were a part of the group

and Texas. In the afternoons there were demonstrations and instruction in community recreation and music. In the evenings clergy and women met in joint session to consider subjects of mutual interest.

The discussions of the two groups are summarized in findings which will appear in *The Rural Messenger*. This paper, edited by the Rev. Val H. Sessions, Bolton, Miss., is published by "The Rural Fellowship", an organization formed a few years ago to promote knowledge of and interest in the Church's rural work. At its annual meeting in Madison, Bishop Roberts, Suffragan of South Dakota, was elected honorary president, the Rev. Paul E. Engle, Bay City, Texas, president, the Rev. David Glark, Fort Thompson, S. D., and Miss Edna B. Beardsley, New York, vice-presidents, and Mr. Sessions, secretary and treasurer. New members are much desired. The dues of one dollar a year include a subscription to *The Rural Messenger*.

To mention only a few of the visitors and speakers, there were Bishop Rogers of Ohio and Bishop Roberts of South Dakota; Professor J. H. Kolb of the Col-

lege of Agriculture; among the faculty, the best known to Churchmen is Prof. R. J. Colbert, a most helpful friend of the Church's rural work. Others were the Rev. H. W. Foreman of the Social Service Department, whose Rural Division sponsors all the rural schools, Miss Edna Beardsley, field worker for the National Council, in charge of the women's group, and Dr. M. A. Dawber of the Methodist Home Board of Missions, another unfailing friend of and believer in country life. Dr. Patton happened along with his Negro singers, a reminder that the Negro is the largest single racial group in our rural population.

Captains Jarvis and Wiese of the Church Army were there, the latter being one of the first five Americans commissioned. The Rev. Dr. Selinger of Western Nebraska, with forty-one charts and tables, told facts and figures regarding the Church which argued for the need of a general survey if the rural work is to be adequately planned as a whole. The Rev. Lloyd S. Charters of Norwich, N. Y., described his parish adventure in visitation evangelism. The Rev. E. V. O'Hara of Oregon, nationally known for

MADISON SCHOOL HELPS RURAL WORKERS



OFFICERS, PAST AND PRESENT, OF THE RURAL FELLOWSHIP

The Rev. Val H. Sessions, Secretary, Miss Edna Beardsley, Vice-President, the Rev. Paul E. Engle, President, Miss Mildred Edmunds, former Vice-President, the Rev. David Clark, Vice-President, the Ven. E. W. Couper, former President

his rural work in the Roman Catholic Church, spoke at the first meeting, and the whole school was opened by the University president himself, Glenn H. Frank.

Dr. Dawber reminded his hearers that country people have not run away from the Church, but Church leaders have too often run away from the country to the town. He earnestly commended the Episcopal Church's high standard of education for its ministry, urging that nothing should be done to lower this standard in the least.

There was an early celebration in each house on the week-days. On Sunday the service was held in St. Andrew's, a beautiful new church, and breakfast was served in the guild room. St. Francis House, the center for Church students, entertained the conference at tea. There were boat rides on the lake, drives around Madison, and on the Fourth of July, after classes as usual, the inevitable baseball game, "Episcopalians vs. the world," in which the latter won (but only by 16 to 15).

The real basis of human progress is in the rural community, Father O'Hara told

the conference, for in it are found, close together, the farm, the fundamental economic institution, and the home, the fundamental social institution. In spite of the past quarter century's trend to the cities, very nearly one-half, 49 per cent, of our population live in the open country or in towns of 2,500 or less. President Frank said that the rural community has become our most exciting social frontier, and that rural life will be the storm center of national policies for the next fifty years. Other speakers emphasized the fact that the present is a time of group action, a tremendous asset in modern life, and of group conflict, a tremendous danger. The keenest group conflict in the life of the nation, next to that of capital and labor, is the conflict of city and country. Furthermore, in the country, more than nine-tenths of the forces acting on community life have a disintegrating effect, tending to tear down family unity. The Church, long established both in town and country, able to use and influence group activity, integrating and uniting family life, has an unparalleled opportunity to build up a sound social order.

A Bishop in the Interior of China

The Right Rev. Daniel Trumbull Huntington,
D. D., of Anking, has a diocese covering 88,000
square miles, inhabited by 36,000,000 people

BISHOP HUNTINGTON, whose picture we present to our subscribers this month, was born in Norwich, Connecticut, in 1868. After taking his B.A. degree at Yale he entered Berkeley Divinity School and was ordained a deacon in 1895. While he was at Yale he roomed with Horace Tracy Pitkin. Both men were strongly influenced by the leaders of the Student Volunteer Movement and both volunteered for China. Young Pitkin was killed in the Boxer uprising, while his friend lived to become Bishop of Anking.

When Daniel Trumbull Huntington went to China our Shanghai Mission embraced all the territory now constituting the three dioceses of Shanghai, Hankow and Anking. This enormous field was under the care of our veteran Bishop Graves, the dean of all the Bishops in China of whatever nationality.

The year after his arrival in China, Mr. Huntington was advanced to the priesthood by Bishop Graves and was stationed at Hankow, where he was closely associated with the Rev. J. A. Addison Ingle and the Rev. Logan H. Roots, both of whom later became Bishops of Hankow, after that diocese was set off. Here Mr. Huntington helped with the training of catechists and teachers and when he was sent to Ichang, the normal school went with him.

At Ichang he became known for his work among the beggar boys who swarmed in the city, having been turned loose with no means of livelihood by the captains of the river junks who had hired them to help pole the boats upstream. He founded a Trade School where many of them became self-supporting. He also did a great deal of itinerant work, visiting country parishes and strengthening them. The Church grew and the schools

produced many boys who came to Boone and were a credit to the Church in Ichang.

The General Convention of 1910 set off the diocese of Anking and Mr. Huntington was elected its Bishop. He was consecrated in 1912 and some years later married Miss Virginia Haist, who has been the greatly loved sharer of his burdens and his successes.

The diocese of Anking comprises the Province of Anhui and part of Kiangsi, an area of 88,000 square miles with a population of about 36,000,000. The see city is Anking, where the Cathedral of the Holy Saviour is the center of the spiritual life of the diocese.

Just before the present disturbed conditions in China the Anking staff included eight foreign and nineteen Chinese priests, besides catechists and Bible-women, a deaconess, a community of the Sisters of the Transfiguration at Wuhu, teachers in many schools, three foreign and five Chinese doctors in St. James' Hospital, assisted by seven foreign and nine Chinese nurses. The communicants numbered 1,742.

The missionaries have often been obliged to flee from the city of Anking, but they have always returned with new vigor and received a hearty welcome. During the present war, all foreigners and some Chinese workers had to leave. The usual story of soldiers occupying churches, hospitals, schools and residences has saddened many hearts, but many of the Chinese Christians have remained faithful, and the little congregation at Grace Church has carried on.

Each of the cities in the diocese has had its trials and its faithful workers, but now the interest in Christianity is keener than ever. More workers are urgently needed and truly wanted by the Chinese.

She Was Not Too Old to be Baptized

The simple faith and devotion of Elizabeth Sakoyad of Bontoc were an inspiration to missionaries laboring among Igorots in the Philippine mountains

By Eliza H. Whitcombe

Teacher at the Mission of St. Mary the Virgin, Sagada

IN A NUMBER OF *East and West*, the S. P. G. magazine, published some time in 1918, I think, Bishop Brent gave an account of the work among the Igorots of the Mountain Province of Luzon in the Philippine Islands, and related the incident of an old woman, Sakoyad, who refused baptism on the score of old age. He told how a worker (the writer) said to her, "Yes, it is true that you are old and perhaps before long you may die. Perhaps God will say to you then, 'How is it that you were never made my child in baptism when my servants told you about Me and asked you to be baptized?' What shall you say?"

To which she replied, "I shall say, I was too old, Lord, and I think He will understand." This is the answer as Bishop Brent understood it when I told him of it. As a matter of fact, "I think He will understand," were my words, not hers.

And this is just what I felt about her, so dear she was, so entirely sweet in character. I thought that she might have what I once heard a Roman priest call "the baptism of desire". However, we did not have

to rely on that, for not very long after the above conversation she came to me and said that she wanted to be baptized. I asked her what had made her decide and she said that she had been thinking about what I had said, that she wanted to be with God when she died, and that Miss Waterman (her first friend in the Mission who had recently gone back to the States) and I wanted it. She was very devoted to Miss Waterman—called her her sister. They used to meet along the Tukukan trail, Elizabeth going to or coming from her fields, Miss Waterman going to or coming from her little home in

Tukukan, and they thoroughly enjoyed each other.

After Miss Waterman had gone home she took me on as a substitute and we became the best of friends. I was her god-mother and she one of the dearest of godchildren. Elizabeth, she became. Elizabeth seems to be a good name. I have known three Igorot Elizabeths, all of whom have now died, but each in her life was an unusual character and each was unusually sunny and sweet. Dear Elizabeth Sakoyad, by



ELIZABETH SAKOYAD OF BONTOC

far the oldest of the three, was the last to go. I got word from Bontoc that she had gone after just a very brief illness, and she had told her son that he must let them know at the Mission and must let me know. It is a real loss, as the loss of a true friend must always be.

After her baptism she came more and more frequently to the Mission, using it as a kind of second home, coming sometimes and staying for days at a time, especially in bad weather, dropping in to meals with my girls whenever she felt

inclined and always sure of a welcome, for the girls were fond of her with her jolly ways.

I love to picture her with Miss Waterman again in the fields of Paradise and being very glad that she found that after all she was not "too old to be baptized". And I think that when I go, I shall hear the welcoming voice, as I have heard it when I have gone down to Bontoc, or when I have returned from furlough, "*Ai! Inmalika!*" ("Ah! You have come!")

Cleveland Guild of St. Barnabas Offers Scholarships

THE GUILD OF ST. BARNABAS for Nurses is a religious and social organization in our Church, intended primarily to help the nurse herself, first by supplying social recreation for her when in strange cities and away from home; and secondly by opening a way to spiritual aid by Christian contact, by bringing her in touch with the Church and making it possible for her to meet and know the clergy and members of her own communion. From the very beginning of its organization the Guild has interested itself in missions and each year has contributed a large portion of its earnings to the support of missionary nurses and in forwarding the missionary spirit.

In 1923 a new missionary activity was undertaken by the Cleveland Branch of the Guild of St. Barnabas when it offered to the Western Reserve University in Cleveland two annual scholarships of \$250 each to be used for post graduate instruction for either missionary nurses who have returned from the mission field on furlough and wish to utilize part of their holiday in fitting themselves still further for their work; or for those nurses who contemplate becoming missionaries and wish to take up certain preparatory study.

The President of the University and the Dean of the School of Nursing have arranged the following courses:

1. In the School of Nursing, including such studies as *Administration of Schools of Nursing; Planning Curricu-*

lum in Schools of Nursing; Teaching Principles, etc.

2. In the School of Anaesthesia at Lakeside Hospital, a post graduate course in *Anaesthesia* which includes theoretical work as well as practical work under supervision.

3. In the School of Applied Social Sciences, a Course in *Public Health Nursing*, which includes theory and also visiting nursing under special supervision.

4. In the College for Women, general cultural subjects, such as psychology, history, education, and a special course in *Bible Literature*.

5. In the Department of Religious Education, a course on *Comparative Religion*, and another on *The New Testament in the Light of Today*.

These courses, as will be seen, offer a wide variety of opportunities to the nurse to prepare herself for the special work she may have in mind, and are available to all graduates of schools of nursing who are accredited by the Board of Missions under which they work.

So far no representative of our own Church has obtained a scholarship, perhaps because the opportunity is not widely known.

Missionary nurses wishing to make application for the scholarship offered by the Cleveland Branch, or desiring further information, should write to Mrs. John H. Lowman, Chairman Scholarship Committee, Guild of St. Barnabas, 2157 Euclid Avenue, Cleveland, Ohio.

Carrying Comfort to Women in Prison

Part I. Lonely hearts respond to one who comes to them as a friend with sympathy for the difficulties which have led them astray

By Florence A. Aylen

Associate Member Canadian Authors' Association

WHEN THE National Wide Campaign sent out a questionnaire each person was asked to select some special work to do. I remember thinking, "I must devote myself to people who are lonely, who are friendless." Then I thought I might get permission to visit the women in the jail in our town. I went right to the 'phone and talked with our rector, who said he would see the sheriff and get permission for me to do so. One afternoon we walked over to the sheriff's office at the Court House and he gave me a written permit to visit women in the jail.

We walked through the sheriff's office and back out to the prison. The jailer read my permit, let me in and locked the outside door again. Then he led me down a passage-way, unlocked another door, told me to "go in" and locked me in, and I heard him walk away. I found myself in a long passage at the end of which was a large sliding door of bars. It was open—and on reaching it, I saw, away back in the room, two young girls sitting by a radiator doing nothing, just sitting, not even talking.

I had asked myself when I proposed coming, what I would do first? But so new was the experience that I had arrived at no decision. So I walked the full length of this room, out of which on one side opened cells, each with a cot and one chair and a little stand. On the other

WE give in this issue the first instalment of some experiences of a woman who has taken literally the words, "I was in prison and ye visited Me." Told in the simplest language, her story goes straight to the heart and we commend it to all those who are studying the problem of the local jails. The Department of Christian Social Service of the National Council, at 281 Fourth Avenue, New York, publishes a pamphlet containing simple suggestions for those interested in this sore spot in our social system, entitled *The Church and Jail Work*, price 15 cents. Ask for No. 5521-A.

side were windows of ground glass, so none could see out or in. Away up, above the tree-line, it seemed, the windows were open.

The two girls, each about twenty years of age, watched me as I came along the hall. As I got up to them, I told them I had been ill for very long spells at a time, and had been very lonely, so I had made up my mind that if ever I could go anywhere again I would visit those who had

been, and were, still lonelier than I. "So I have come to see you," I said. I took off my wraps and said, "I'll sit down near you, so it will seem cosier." Still they stared. Then I told them, "I'm not from the Salvation Army nor from the Glad Tidings Mission; I am just visiting you as if you were in your own homes. I'll not ask you why you are here, nor any questions I wouldn't ask any hostess. If you care to tell me your troubles I'll listen and talk them over with you, but otherwise we won't mention them." At that they brightened up.

Just here I'll say that that speech, or something to that effect, never failed to meet with approval, and I offer it as my most valuable suggestion. Never make those you visit think you are sent, that you represent some body, some organization. None of those I went to see, at any time, ever failed of appreciating the fact that I came just as a friend. That is the value of the personal touch. Well! how

THE SPIRIT OF MISSIONS

else could one act when the "Inasmuch" text is considered?

I went on to say that as we did not know one another, it might be a good thing if I told them a story. I meant to stay an hour, and if they would listen to me I would tell them one that would take about that time. Then I began the story of *The Little Shoemaker* by Tolstoy, prefacing it with something of the author's history. As no story is ever spoiled by being reduced to the very simplest language, I made it very simple indeed. Had I believed them dumb in accordance with their apparent deafness, I would have become discouraged, for no sign did they make that I was anything but a dream they had had on that blue and golden October afternoon. As I went on and on with that beautiful little story, the shadows were beginning to fall. It was very quiet in the grey room. Just a sigh once in a while from one of my listeners.

When the story was done the hour was up, and I said, "Will you kneel down with me, and we will ask our heavenly Father's blessing?" They both did and we put ourselves in His care for the night.

ASKED TO COME AGAIN

Then I got up and said, "Now I must be going. Do you want me to come next week? It's just as you say; I wouldn't intrude in your home, I wouldn't do so here." Both answered, "Oh, please come, and thank you for coming." One held my coat for me, the other came to the door with me. I pounded on the heavy iron door. The jailer came—he didn't ask me to come again. He let me out in the lovely fresh air which I breathed in, in gratitude that I was being locked out, and in sorrow for my sisters, who were "locked in".

When I went back the following week I followed the same line of procedure. Three women were there in place of two. One girl, the one in brown, rose as soon as she saw me, and came to help me take off my wraps. I let her do this, because I thought it was a good sign that she wanted to render a service.

The newcomer was a woman about thirty-five or forty years of age. Such a

miserable looking woman, so thin, and with a complexion like tallow, eyes that looked as though they had shed tears to the point of absolute drouth. Hair straight and stringy and in color like dried, faded grass. She had on a much faded grey calico dress, skimpy even for the present day styles. She sat all crouched over in her chair. Never a smile had she on her face. Not often in these days could one see so poor and so desolate a human being. Afterwards I heard her story, which I will tell in another chapter.

ANOTHER STORY TOLD

I told her the same thing about my coming, and as I could not tell the same story on account of the other two, I asked them if they had ever known or heard of the story of John the Baptist. They said they had not. I proceeded to tell them of him. I selected him because I wanted to talk on repentance.

They never had anything to read. I had interested someone in them and had asked for Sunday School leaflets and magazines, and from the second visit on they were kept well supplied. There were always several of different kinds and in that way they had many short stories in simple language, and all good ones.

Patchwork was also taken to them and needles and thread and they made many blocks. They expected that in the end a quilt would be finished and would be used on the hospital bed for those who were ill as well as in prison. But though many patches were sewn, many blocks finished, the quilt never was, for when their sentences had expired, everything they left behind them was burned up, for fear of infection. Of course, had I wanted to, I might have had them saved and sterilized and put to some good use, but I did not want to make any trouble. Although the jailer was always very civil, I felt, nevertheless, that I was an intruder and so avoided any arguments.

The St. Cecelia's Guild bought and donated some Bibles to the women of the jail, but they disappeared, probably for the same reason and from the same sense of hygiene, that was responsible for the

CARRYING COMFORT TO WOMEN IN PRISON



THE JAIL WHERE MRS. AYLEN VISITED THE WOMEN PRISONERS
At the right is a corner of the court house in which is the sheriff's office. The automobile is standing just in front of the women's quarters in the jail

destruction of the patchwork. I found that calendars with a verse of Scripture for each day, especially the much illustrated ones, were the ideal things to bring them. They decorated their cells with them and took them away when they left.

Very few of the women I visited had ever known or even heard of the Ten Commandments. They thought they were being punished because, for some wild reason, there was a law against whatever it was that they had done. *They had been found out.* That was the whole trouble.

One seventeen year old girl, after thinking a while, said that it had been all of seven years since she had heard or read one single good word. She had been away out in the country somewhere. After she had been in town three days she had been arrested and had been put into the prison hospital where she was under treatment.

Whenever they told me anything, it was always the same story; they had stolen, forged cheques, etc., because they had to have money in order to live. Of course I cannot answer for the truthfulness of all these women and girls. I tell you things as I have heard them.

One girl, in for theft, said her grandfather told her that she had a brain. She could reason. She was different from an animal. "When you see anything you want, take it. God put it into your head to want it, so you can have it." She said, "I asked him, won't that be stealing?" He had answered, "No, take what you want and bring it to me." In this way he had overcome all her scruples and she had grown up into a thief.

She was alone in jail for a while and had tied her chair up near the window so she could look out. She had stood on the table to get up high enough. I remember that so many of them asked me during those two years, "What it looked like out of doors?" So I noticed (after that) the houses I passed and would tell them all I saw on my way to jail. They were pleased to know that there was a church on one corner opposite—probably felt they were in a respectable neighborhood.

In my next chapter I will tell you of the pleasantest of all my varied experiences, one of the two bright spots in my prison visiting which alone were worth the trouble and unpleasantness of my adventure.

(To be continued)



DR. MACCARLYLE FELLOWS AND HIS PUPIL, ROLAND F. Y. DENG
Dr. Fellows was head of the Dental Department in St. James' Hospital, Anking. He is now at St. Luke's, Shanghai. Young Deng has just completed a four years course in dentistry

Medical Missionary Pays Tribute to Pupil

One of the brightest spots during the recent unsettled conditions in China has been the steadfastness shown by the young Christians

DR. MACCARLYLE FELLOWS, our missionary dentist in China, was formerly stationed in Anking. When it became necessary for foreigners to leave, he transferred his work to Shanghai and has been busily engaged there ever since.

Dr. Fellows has not only cared for the dental clinics in St. James' Hospital, Anking, and St. Luke's Hospital, Shanghai, but has also cared for the dental work needed by members of our own mission staff and has been training Chinese students of dentistry. Just before leaving China for the United States in July, on furlough, Dr. Fellows wrote: "My one remaining student graduates before I leave.

"During the past four years, this student has always been faithful and con-

scientious, a diligent worker and a true and loyal follower of Christ. His path has not been easy and he has been sorely tempted. It was he who saved my dental outfit, the only thing salvaged out of the Anking wreckage. After six weeks of perseverance he managed to get my equipment out of the city.

"Chinese like my friend make one want to remain a missionary no matter what the chaotic condition of China happens to be. He is one of the many youths of China who have gone through the past trying two years without being corrupted. Instead of believing in all the sinister propaganda which they have had to listen to he has suffered and grown into a man that a foreigner with years and years of Christian background might envy."

"Union is Strength," says Bishop Colmore

Scattered churches, schools and rectories in San Juan, Porto Rico, are to be gathered into one central location in residence district

By the Rev. Kenneth O. Miller

Rector of the Church of St. John the Baptist, San Juan, P. R.

OUR CHURCH IN SAN JUAN, the capital of Porto Rico, is at present endeavoring to carry on its work through four institutions with five different groups of buildings and five groups of people, each building or group of buildings being widely separated from the others. The four institutions are: St. John's Church, St. Luke's Church, St. John's Day School, and St. Catherine's Training School for Porto Rican girls. A short description of each of these will show the desirability of carrying out Bishop Colmore's plan to group them in one location.

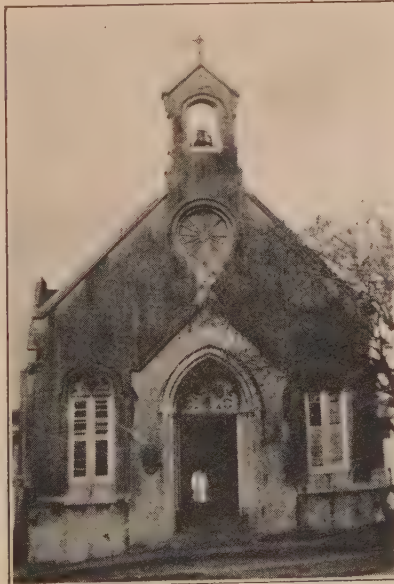
St. John's Church: When St. John's Church was built, San Juan was a residential as well as a business center. The business growth of the city has been rapid and the residential section has crept farther and farther out into Santurce, until today, practically all of the members of St. John's Church live anywhere from three to five miles or more from the old church. The result of all this is that the church in San Juan is no longer adequately serving its people. In a semi-tropical land, one does not move about any more than one has to, so that the church is no longer a center of activity. A new church in the district of Santurce has become not a luxury but an absolute neces-

sity to the life of the parish.

St. Luke's Church: In 1903, another congregation composed of English-speaking colored people who had migrated to Porto Rico from the islands of the British West Indies, was formed in Puerta de Tierra ("Gate of the Land"), the district situated between San Juan proper and Santurce. These people had been trained in the Church of England and were therefore eager to accept our ministrations. A church named St. Luke's was soon built for them but the march of business and commerce has pushed these people also for the most part into Santurce, so that they too are compelled to come a considerable distance to church and many of

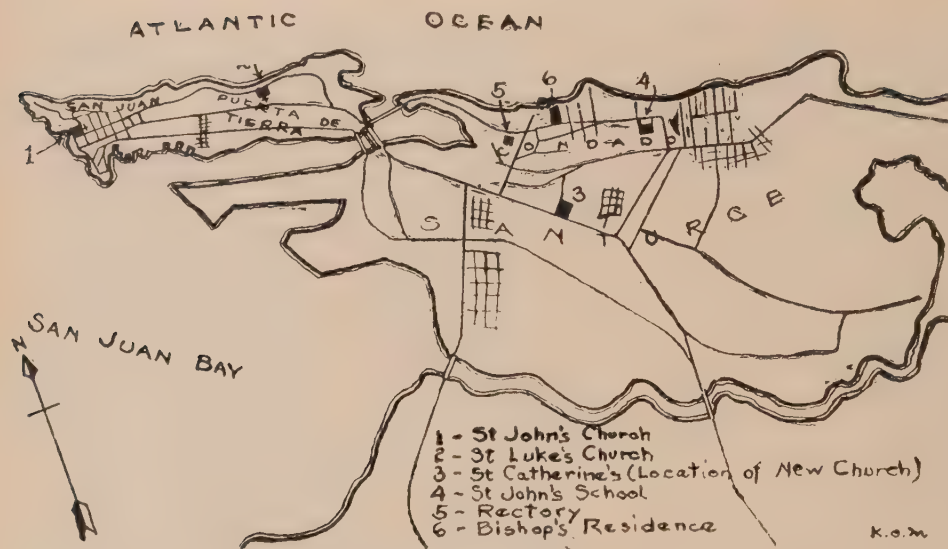
them cannot afford the trolley or bus fares. Not long after this church was built, work was begun among the Spanish-speaking Porto Ricans of the neighborhood in St. Luke's, and although many of these as well have moved to Santurce, yet there is a fairly strong work still being carried on among them by a Porto Rican priest who is courageously sticking to the job.

St. John's Day School: This school, situated in another part of Santurce, provides education through the grades for American and Porto Rican children. It has



OLD CHURCH OF ST. JOHN THE BAPTIST, SAN JUAN, PORTO RICO
Taken in March, 1928, just after the service of "Removal of the Consecration" by Bishop Colmore

THE SPIRIT OF MISSIONS



MAP OF THE CITY OF SAN JUAN, PORTO RICO, AND ITS SUBURBS

Mr. Miller has omitted to put a scale on his map, but the Condado is about three miles from the location of St. John's Church

been entirely reorganized and, except for its buildings and equipment which are very poor indeed and inadequate, is maintaining a high standard of scholarship.

The rectory for the rector of St. John's Church, who also has charge of the colored congregation in St. Luke's, is located in still another part of Santurce. The Church Sunday School for the American children is now using the Bishop's chapel, office and garage under his residence, and one of his porches, for its sessions, as the most suitable place available under the present conditions. These children gave an average of over two dollars each in their mite boxes this year.

St. Catherine's Training School: Located at Santurce, on the main thoroughfare from San Juan to various parts of the Island is a school which is endeavoring to train Porto Rican girls to become Church workers in the various mission stations of the Island. The school occupies an old wooden house which is quite inadequate to its needs but which is situated on a fairly large piece of property. It is doing a most valuable work under Miss Ethel Robinson's guidance.

The new plan for a well equipped and

centralized institution in San Juan, which has been accepted locally and has the approval of the National Council, calls for a church, parish house and new training school building to be erected on the lot now occupied by the present St. Catherine's Training School. In this group will be centered all of the Church's work in San Juan. The American and the English colored congregations will be transferred there and Spanish work among the Porto Ricans of the neighborhood will be undertaken. Eventually, St. John's Day School and the rectory will also be located there on adjoining property. Economy in expense, efficiency in administration and a great saving in time and effort is bound to be the result. Can anyone fail to see the absolute necessity of this move and the tremendous advantages to be gained for the Church in San Juan when once it can be realized?

St. John's Church is already sold to an order of Masons and although the congregation is still using it for their worship, its use cannot be continued indefinitely as the Masons are anxious to occupy the entire building. Plans for the new church, which is to be the first unit

“UNION IS STRENGTH” SAYS BISHOP COLMORE

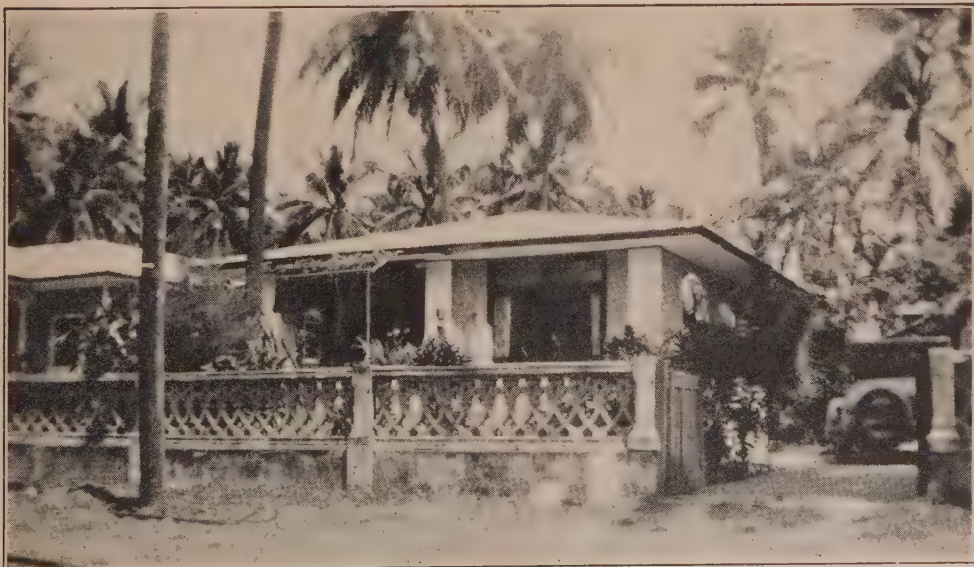
of the group to be erected, are being drawn and we hope to have it ready for occupancy before very many months to come. The plan also includes the sale of St. Luke's Church, the proceeds of the sale to be used for the erection of a temporary chapel in another part of Puerta de Tierra to care for the existing work there, and for the erection of the parish house in Santurce.

Several thousand dollars have already been raised for the new Training School building, which will cost in the neighborhood of \$35,000, but much more is needed. St. John's Day School will probably cost at least \$30,000. All of this amount must still be raised. The parish house cost will be partially covered by the proceeds from the sale of St. Luke's Church, but not all, and \$10,000 will probably have to be raised.

St. John's Church, however, is the first necessity and an urgent one. It will cost at least \$40,000 according to the closest estimate that can be made at present. Towards this amount we have already approximately \$23,000 with some additional gifts for lighting fixtures and other articles of furniture. There are two

sources from which the remainder must come. The local people will do all that they can. The American congregation is small but their efforts in the past to keep the parish together have been splendid and we believe they will do their utmost to raise their share of this amount now. We are compelled, however, to depend on our friends in the North, physical and spiritual, for a large part of the remainder. We need a new church, not only for the American congregation, which is practically churchless at present, but for their neighbors the colored people and the Porto Ricans as well.

The American population here in Porto Rico is transient as is also the English colored population. The Americans are here for the most part for only two or three years in local branch offices of continental concerns. The colored folk have, to a great extent, come in as a stepping stone to the States. This increases the responsibility of our Church in looking after them but lessens the possibility of local self-support in the parish. We are striving for it however, and as far as these two groups are concerned, are hoping to bring it to pass in the near future.



ST. JOHN'S RECTORY IN THE SANTURCE SUBURB OF SAN JUAN, P. R.
This rectory was purchased with the help of the American Church Building Fund Commission. The parish is now struggling to pay off the indebtedness

Pioneers of the Church in China

XII. Deaconess Liao, the first of her race to be set apart, gave her life willingly for the wounded, sick and starving during the late siege of Sian

This is the last article in a series on the pioneers of the Church in China, most of which were prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow.

AT THE FIRST GENERAL SYNOD, in 1912, it was laid down as a fundamental principle that the Chung Hua Sheng Kung Hui should undertake missionary work and in 1915 the Province of Shensi was selected as the probable sphere of that work. The entire mission was to be supported by Chinese offerings.

On August 27, 1916, a farewell service was held in the Cathedral in Peking for Mr. Koeh and the Rev. Mr. Pu and his wife from Shanghai, and the Rev. Lindel Tsen of Wuhu, the new secretary of the Board of Missions, all of whom had volunteered to help in this new venture.

After they had secured passports and letters of introduction, through the help of Mr. C. T. Wang, they made the difficult journey, first by rail and then by cart. On their arrival, they presented their letters and were heartily welcomed by the Christians in the city and certain representative men.

A house was rented and the chief room set apart as a church and opened on November 25th with a congregation of eleven. A school was also opened. In October, 1917, land was purchased, the Woman's Auxiliary of Shanghai and the dioceses of North China, Anking and Hankow making the purchase possible, by generous offerings. In 1917 a catechist came from Shantung and in 1918 a teacher, Mr. Wei and his wife came from Fukien, and a Biblewoman from Hankow. The first baptisms took place in this year, and, owing to a mutiny in the city, when the mission protected refugees, friends increased greatly.

One of the strongest workers the Shensi mission ever had was Deaconess Liao of Hankow who joined the staff in 1925, and labored faithfully in this her chosen mission field, until her death. Deaconess Liao had a very unique life and her influence was very great indeed in Shensi. When she was quite young her father taught one of the mission day schools in Ichang and she assisted Miss Huntington (an aunt of Bishop Huntington) with crossstitch work for the benefit of poor women in that city. When she was twenty-seven years old she entered St. Hilda's School in Wuchang and later became a very efficient Biblewoman in Changsha. But her heart was set on being a Deaconess and in 1921 she was set apart by Bishop Roots.

Deaconess Liao had long had a strong desire to go to some distant place in the service of her Master, so in 1925 she volunteered to go to Shensi. Her journey was not an easy one but she finally reached her goal and was introduced to the governor of the Province. She bravely told him that he should do away with four things—concubinage, opium, foot-binding and illiteracy.

In November 1925, the Chinese Church paper called *The News of the Kingdom*, said: "For a long time it has been the custom of our people to call in the prisons. This spring Deaconess Dorcas Liao and Miss Pu, the Biblewoman, established the custom of going once each week to two of the prisons to preach to the women and to teach them to read. Until this work began the prisoners con-

PIONEERS OF THE CHURCH IN CHINA



THE FIRST MISSIONARIES OF THE CHINESE CHURCH WHO WENT TO SHENSI
From left to right: the Rev. Lindel Tsen, General Secretary of the Chinese Board of Missions, the Rev. D. M. Koeh, and the Rev. H. J. Pu. Taken in Peking, 1916

stantly fought and quarreled to such an extent that leg-irons had to be used to restrain them. A great improvement can now be seen, so great that the leg-irons have been removed and all are at peace with one another. They call our two workers 'Big Sister' and 'Little Sister', and the spirit is almost that of a family. How wide and deep is God's mercy, reaching even to this dark place!"

On Whitsunday, June 5, 1927, Dorcas Liao passed to her reward after an illness brought on by her work during the siege of Sian, which lasted over seven months. Her service among the refugees at this time was notable. Where another might have seen in this trying time only occasion for endurance, or, at most, for the alleviation of bodily suffering, she found opportunity, in addition, to bring to the suffering people the comforting, energizing truths of Christianity.

In March 1928, her brother, the Rev. Nelson E. P. Liao and the Rev. Nelson T. S. Ou accompanied the Rev. Lindel Tsen to Sian to find out the state of the mission and report to the General Synod in Shanghai. One of the things that impressed the visitors most was the loving reverence, in the city and out, shown for

Deaconess Liao, by all who knew her, Christian and non-Christian. She had done thorough, capable work from the first, among her own people, and had shown a happy spirit of coöperation with other Christians.

A service in memory of her was held during this visit and three Christian men and two women spoke of her to those who came to honor this stranger who had given herself for them. She was the first Chinese Deaconess and let her light shine in a distant country. We may credit her with much of the fine condition that prevails in our work in Shensi today. When the hands of the workers were feeble, she strengthened them, and when their lights were going out she fanned them into flame by the enthusiasm and devotion and unselfish work for others that always characterized her.

At the recent Synod in Shanghai the Chinese showed determination to carry on the work in Shensi and voted \$10,000 a year for three years for this purpose. The Chinese are praying that God will influence by His power some Christian brothers and sisters to go to Sian, in memory of her who loved to tell the story of Jesus and His love.

The Church in Japan Has a New Bishop

The Rev. Peter Yonetaro Matsui will be the second Japanese Bishop of Tokyo, succeeding the Right Rev. Joseph S. Motoda, D. D.

By the Right Rev. John McKim, D. D.

Bishop of North Tokyo

TWENTY-SIX CLERICAL AND thirty-eight lay delegates, composing the Council of the Japanese Diocese of Tokyo, met with me in Holy Trinity Church on St. Barnabas' Day to elect a successor to Bishop Motoda. The Rev. I. Togawa was the preacher. I celebrated Holy Communion assisted by the Rev. Y. Matsui and the Rev. S. Yamasa as gospeler and epistoler. The Council met for preliminary routine business in the parish house, after which they proceeded to the church for the election, first singing the *Veni Creator* and offering silent prayer for the guidance of the Holy Spirit.

The ballot box was placed on a small table before the altar, with a clerical and a lay teller standing at either end. As the secretary called the roll of the clergy each one came forward and placed his ballot in the box and after a reverence to the altar returned to his seat. After the clergy had balloted the roll of the lay delegates was called and their ballots were cast in like manner as the clergy. The Rev. Yonetaro Matsui was elected by a large majority of both clergy and laity on the fifth ballot. As soon as the election was announced I called Mr. Matsui to the altar rail, and after praying God's blessing and guidance for the Bishop-elect, presented him to the congregation, whom he briefly ad-

ressed with much emotion. With the signing of the canonical credentials the Council adjourned. The consent of a majority of the House of Bishops in Japan is all that is necessary to confirm the election. The consent of the Standing Committee is not required as in America.

Mr. Matsui is about sixty years of age. He was baptized in 1888 and was educated for the ministry at Holy Trinity Divinity School, Osaka. After serving several years as instructor in the Divinity School he was sent for postgraduate study to Wickliff College, Toronto. Upon his return to Japan he was called as rector, some twenty years ago,

to St. Paul's Church, Tokyo, of which he is still the beloved and honored pastor.

Bishop Tucker, who knew Mr. Matsui intimately in Kyoto, says: "He has strong convictions and when it is needed has always shown firmness of character. On the other hand his sympathies are broad and his temperament peaceable. He is well known for the fairness and impartiality of his judgment. When one remembers that the diocese of Tokyo includes what was formerly the work of the Church Missionary Society, that of the Society for the Propagation of the Gospel and our own Mission, it is evident that Mr. Matsui is peculiarly well qualified for the work that lies ahead of him."



THE REV. PETER YONETARO MATSUI
Bishop elect of Tokyo



ALL SAINTS' SCHOOL, BONTOC, P. I., IN JANUARY, 1926
The Rev. E. A. Sibley stands on the steps. Lower down to the right is Deaconess Shaw. Boys predominate as girls must be kept home to work

Shall the Auto Overtake the Bishop's Horse?

A striking appeal for more consecrated men
 and women to interpret Christianity to the
 Igorots, a virile and unspoiled mountain race

By the Rev. Vincent H. Gowen

Formerly Missionary in China, now working in the Mountain Province of the Philippines

THE WORD "MISSIONS", while not wishing to compete with charity in covering a multitude of sins, covers a multitude of doings but feebly suggested by a term used to the point of staleness. It covers the Orient, it covers Southern Brazil, Liberia, Haiti and Alaska. But any one moving from one to the other of even the two neighboring fields of China and the Philippines feels that he has exhausted the possibilities of the word in trying to express the differences he sees. "Missions" is too commonplace. And 'episcopal visitation' needs to be stretched if it is to include not only Bishop Huntington's

sedan-chair and Bishop Mosher's horse but also Bishop Rowe's dog-sled and Bishop Campbell's litter. One may wonder which is the most uncomfortable method of progress, which the most productive of blisters—there are stretches of mountain-trail in Luzon, too steep for a rider in the saddle, too slippery for the booted foot, which would rank unenviably high in the contest—yet all are part of the process by which the Church gathers in her children.

An episcopal visitation among the Igorots must be adjusted to the barometer and the rice-harvest and the crushing of

THE SPIRIT OF MISSIONS

sugar-cane. Typhoons and crops take precedence over a Bishop. We can alter the common phrase and say that one washes out, instead of burns, his bridges behind him if he starts for outstations on a falling barometer and with clouds hanging low in the morning. It may result in but fragments of an already fragmentary road to get home by. Yet the usual weather of northern Luzon is sunshine, sunshine all morning in the wet season, sunshine all day in the dry. We must be more careful not to compete with the crops. If people at home can postpone church for a motor-ride or a round of golf, we cannot blame the Igorot, with a bare livelihood of grain wrung from stony slopes, when he puts off Confirmation to reap the rice that has turned yellow on his terraces.

PICTURESQUE BUT DIFFICULT

An Igorot village is one of the most picturesque and difficult places in which the Church attempts to do her work. The high-pitched roofs of thatch, containing dark sleeping-rooms to which the people climb by ladders, are huddled beneath the globular foliage of the mango. Coffee-trees straggle unkempt amid stone lairs where the pigs are kept. Banana palms grow like a hedge round the huts; the papaya shoots up to its crown of leaves its cluster of melon-shaped fruit. On a surmounting hill stands the sacred grove where the old men gather to offer sacrifice. In all seasons flowers blossom, the Japanese sunflower props up dissolving dykes; the white rose and the azalea line the narrow paths.

In these remote villages the Church is trying to gain a foothold, rather a shaky foothold the visitor would judge from the building where the congregations must gather, a shed with gaping holes in its walls of matting, in the roof of straw, with the cross on the ridge-pole blown away or knocked to a tippy slant by the wind. We are not worried about the church so long as the people can make their communions without tripping over each other's heels, so long as the priest-in-charge can squeeze his candidates into kneeling posture before the Bishop. A shaky church is better than a shaky con-

gregation and we hope that when rain and gale have done their worst to several of these ecclesiastical shacks, when two or three churches in succession have been leveled by typhoon, our hold upon the people will be firm enough to show its effect in the churches they build. We want *them* to build the churches and we want no church better than the hearts of its worshipers.

Here we have our task, here we have need of intelligent interest at home, need of prayers. We do not face religious antagonism among the Igorots nor do we face racial prejudice. As to the latter, America means so much to these mountain people that the missionary is embarrassed by the kindness of his welcome. As to the former, the people are too willing to be baptized and confirmed. Sometimes they manage to be confirmed twice. But when it comes to preparation for these rites, they are away in distant fields toiling from sunrise to sunset. And they return at night too tired to receive effective teaching. Only when the old men, assembled in council to the beat of a drum, decide that the village has worked hard enough and needs a rest, do they have holidays. A monthly visit cannot often coincide with these unpremeditated holidays.

CATECHISTS DO THEIR BEST

From lack of better means, then, the shepherding of the Igorots has been left in the hands of catechists who cannot sign their own names except by a thumb-print. The catechist is a good man, usually a man of high station in his town—he may become vice *presidente* or councillor—yet one thinks of how little he can do between the weeks of each pastoral visit to make real to his fellow-Christians the love of God and His care for every act of their daily lives; one is conscious of talking over their heads even in the simplest attempts to make up all that lost time, all that lost teaching. Almost shamefacedly the priest-in-charge musters his candidates before the Bishop, taking away their grimy baptismal certificates and reading their names—Pedro, Juan, Magdalena, Maria, Tomas—realizing that they are nearly as much strang-

THE AUTO AND THE BISHOP'S HORSE



GIRLS OF THE BONTOC MISSION WHO ATTEND PUBLIC SCHOOL.
The complete contrast which these children offer to the wild, terrified girls of the early days, is due in part to the mission and in part to Uncle Sam

ers to him, their priest and pastor able to come once a month, as to the Bishop who comes once a year. He can only pray that they are not strangers to the Holy Spirit.

With the old men and women it is axiomatic that one can do little more than accept the will for the deed. A grown tree cannot be bent neither can a mind fixed in its narrow channel of thought be opened to something larger. One cannot refuse the Sacraments to people of such kind who approach to receive them. But there is a new generation of children whose outlook is being extended beyond the hills of their fathers, beyond the blue waters of the China Sea, which only a few of them have descried from their mountain-tops; their outlook is being extended to a world across the sea. Let us hope it may include the Kingdom of Heaven.

We need more of our Christians from home, men and women, to interpret this new world to opening eyes, to stay longer in these villages, to win their friendship in secret matters of the heart and the

conscience, to bring the Son of God to them not in a few dimly perceived pictures of Birth and Crucifixion but as a connected part of their lives when they splash through paddy fields behind their lumbering *carabao* or scratch the stony surface of a landslide to plant their sweet-potatoes, their *camotes*, or balance jars of water, baskets heaped with grain, on their heads and gather for the sedate yet rhythmically exciting figures of a dance to the beat of grass *ganzas*. From this generation of Igorot boys and girls who crowd round the *Padi*, proud of the service-books he has brought them, eager to repeat the Creed, the Our Father, the Gloria, the Sanctus and to learn something more about their part in the next morning's worship, we hope to win priests and teachers who shall continue in their mountain valleys through all those blank weeks and months now empty of human help for those on whose heads the Bishop's hands have been laid, for whom he has prayed that they may "daily increase in thy Holy Spirit more and more."

Suppose we do not win this generation

THE SPIRIT OF MISSIONS



GIRLS OF THE BONTOC MISSION ON THEIR WAY TO CHURCH
Bontoc is our oldest mission station in the Philippine mountains. The Rev. E. A. Sibley has been in charge here for twenty years

to love the Lord their God with heart and soul and mind. Suppose we neglect this teaching and leave everything to God, to the sign of the Cross on the forehead, the Bishop's hands laid upon the head. Suppose we get no further than congregations coaxed into church by an unlettered catechist. Then we need to remember a word of contempt commonly used by the Igorot. It is not applied to our converts but it is applied to all his lowland neighbors, to the Ilocano and the Tagalog. This is the word "Christian". It means thief, rascal, cheat. It indicates the degeneration that is bound to come among a people, equipped only with the lip-worship of religion, when they come face to face

with the physical powers, the physical comforts, of our western civilization. Already the motor-car has entered the gates of the mountains. The central street of the fierce old town of Bontoc is lined with garages and service stations. Soon the motor-car will overtake the Bishop's horse even on the crumbling trails high above Bontoc. We have just bare time to prepare for that day. The Igorots in their virile strength, their courtesy, their industry, are one of earth's few unspoiled races. It will be easier to build now than to repair later and build we must unless we are content that the name "Christian" shall mean—even in these secluded valleys—thief, rascal, cheat.

The Bishop Rowe Foundation Fund Completed Amount Aimed at, \$100,000

WHAT MIDSUMMER NEWS could be more refreshing?

On one of July's hot days the mail brought a check from a Churchwoman of the diocese of New York for \$5,528 to complete the fund. It is her individual gift for the glory of God and as a tribute to the long and faithful service of Bishop Rowe. It is just another witness to the fact that loyal and large-hearted Church people never forget the Church's Mission.

A telegram has carried the good news to Bishop Rowe "somewhere in Alaska". Until his own message of thanks comes, I venture on his behalf to say to all who have so earnestly worked and prayed for success, and to all whose gifts have made success possible:

"Many, many thanks! Not only for the \$100,000, but also for the faith and courage that have carried on so victoriously."

JOHN W. WOOD

*Executive Secretary, Department of Missions
of the National Council.*

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



CLERICAL STAFF OF ST. LUKE'S HOSPITAL, SHANGHAI

From left to right: the Rev. L. E. Shen, assistant chaplain, Mr. Y. H. Hsu, catechist, and the Rev. O. F. McRae, D.D., chaplain, who has spent twenty-eight years in China



A STREET SCENE IN A SUBURB OF MEXICO CITY

The traveling barber plies his trade in Mexico just as he does in the Orient. There is generally an interested audience for his operations



IGOROT SCHOOL BOYS STAGING A SHOW

These are the Sagada boys whose Igorot war dances entertained Dr. Wood, Bishop Sanford and Bishop Mosher on the occasion of their visit to the Mission in February



CHURCH SCHOOL AT ONTARIO, EASTERN OREGON

Bishop Remington is bending over the little ones at the left, Mrs. Remington stands at the extreme right. On the steps is the Rev. John A. Richardson, in charge



WEDDING OF MISS DAITO IN HOLY TRINITY CHURCH, TOKYO

We regret we have not a better picture of this interesting occasion. The bride is the daughter of the Rev. T. K. Daito of St. John's Church, the groom is Mr. Ichiro Fukushima



TRAINING SCHOOL FOR MALE NURSES AT ST. LUKE'S, SHANGHAI, OUR
*St. Luke's has the largest training school for men nurses in China. There are now fifty pupils
trained and supervised by six Chinese and four American graduate nurses*



HOSPITAL IN THE ORIENT. THIS PICTURE WAS TAKEN IN MAY, 1928

Miss L. E. Lenhart is the principal of this school. For the opportunity of publishing this fine picture we are indebted to Miss Anne Lamberton, Secretary of the hospital



ERECTING THE CHICAGO BUILDING AT ST PAUL'S NORMAL AND INDUSTRIAL SCHOOL FOR NEGROES, LAWRENCEVILLE, VA.

It is so named because of the help given by the diocese of Chicago. Among those who contributed was Mr. Julius Rosenwald, the well known philanthropist. When needed it will be used as a practice school for normal students. Graduates of St. Paul's are in great demand throughout the country, both in industry and as public school teachers.



THE KINDERGARTEN OF ST. ANNE'S MEXICAN MISSION AT EL PASO, GIVES AN ENTERTAINMENT

This was the first thing of the kind attempted among Mexican children and Miss Conrad and her assistants were very proud of it. She says that the mothers were kept happily busy in making the costumes and the evenings spent in that way were among the most joyous times they had ever had



DRAWING ROOM IN WASHINGTON NATIONAL CENTER, G. F. S. A.
The Girls' Friendly Society cordially invites all attendants on the General Convention to visit their beautiful new home in the capital of the nation



DINING ROOM OF THE WASHINGTON NATIONAL CENTER, G. F. S. A.
The Girls' Friendly Society hopes that many visitors to General Convention will take tea with them in their new house at 1533 New Hampshire Avenue

The Girls' Friendly Society Opens National Center

All visitors to General Convention invited to enjoy the hospitality of this live agency of the Church in its attractive Washington home

By Julia J. Cunningham

Chairman Washington National Center Committee

AT THE NATIONAL Council of the Girls' Friendly Society in America, meeting in Baltimore, November 1923, the plans for a National Center in the national capital were outlined by the then national president, Miss Frances W. Sibley of Detroit, Michigan. These plans were formally adopted by the Council composed of the diocesan representatives of the G. F. S. A.

Slowly and quietly the work was carried on and soon it became evident that we must concentrate exclusively on the actual raising of funds for this purpose. Special gifts for running expenses have made it unnecessary to touch any of the contributions that have been made for the Center. To date, the money has come almost entirely from our own membership and in most cases in small amounts.

Early in 1928 the fund had reached a sufficient amount to justify the purchase of a beautiful four-story house at 1533 New Hampshire Avenue for which the entire cost was paid in cash. But with the fund not yet completed, the problem that faced the Committee was the furnishing of the house. A call to the colors was

sent out, in response to which promises were received to furnish all the rooms as memorials or in tribute to persons still living.

Bedrooms have been furnished by the diocese of New York, in memory of Miss McGuffey; by the diocese of Chicago, as a tribute to Mrs. Robert B. Gregory; by the Senior Members' Club of the diocese of Pennsylvania, as a tribute to Miss May Atherton Leach; by the Senior Members' Club of the diocese of Massachusetts, as a tribute to Miss Isabella G. Whipple; by the married members, of Holy Trinity Branch, Philadelphia, in memory of Priscilla S. Burnett; by Mr. and Mrs. Alfred L. Aiken, in memory of Miss Sara Bennett Hopkins; by Old St. Paul's Branch, Philadelphia, as a tribute to Miss Margaret C. Maule; by Mrs. Emma Flower Taylor, in memory of her daughters, Rosemary Taylor Carley and Catherine Carlisle Taylor; by Miss Amelia Bennett, and by the dioceses of Connecticut and Albany.

The office was furnished by the diocese of Maryland, as a tribute to Miss Julia J. Cunningham, and the first floor by the family and friends of Mrs.



WASHINGTON NATIONAL CENTER G. F. S. A.

THE SPIRIT OF MISSIONS

Thomas Roberts in her memory.

In this way it was made possible to open the National Center to guests on April 2, 1928. On the same day, Miss Hopkins, our chairman, after a brief illness, was laid to rest. It was a day of triumph for her, but a day of great sadness for us.

Instantly there arose within our hearts the need of some expression of our love and appreciation of Miss Hopkins and there sprung at once into the minds of many the wish to complete the endowment, now lacking about \$14,000, in memory of her who so faithfully served this cause. Henceforth, this fund will be known as "The Sarah Bennett Hopkins Memorial Fund" and it is our wish to complete it in the near future.

The purpose of the Washington National Center is to provide a place from which the objects and activities of the Society may be made known; to offer hospitality to the members and associates as transient guests, to supply general information and to aid our guests in seeing Washington. To the women of the Church and to the women of Washington do we extend this privilege. It is our wish to have our Center serve as large a circle as possible.

It is our purpose to have the same atmosphere prevail in this home that exists in our Holiday Houses and Lodges. We hope to make it a national expression of the Girls' Friendly Society in America and we know of no better way to attain our object than to be of use to those who come to Washington as visitors and to

those residents in need of a temporary home, in which a personal interest is shown each guest.

At our Center the Executive Secretary is ready and happy to extend to all a hearty welcome and we hope that the clergy and all others who attend General Convention will take advantage of our hospitality.

At four o'clock on October 19 during the time of General Convention, this, the first National Center or house to be established in Washington by any Church organization, will be dedicated by the Presiding Bishop, the Right Rev. John G. Murray, D. D., assisted by the Bishop of Washington, the Right Rev. James E. Freeman, D. D. Owing to limited space it is not possible to have all those that we would like to welcome to this dedication and reception following. Admittance, therefore, will be by card.

On every other afternoon during the Convention and on Sundays, tea will be served from four until six o'clock, to which we cordially invite those who are attending the convention. We are asking all organizations represented in Washington at this time, both men's and women's, to post this notice on their bulletin boards.

You will find the rooms at the National Center a place where you can comfortably rest or wait for an appointment. We are one block from Dupont Circle, which is very accessible. The Girls' Friendly Society in America is in Washington to serve you. We shall count this both a privilege and a pleasure.

THE PERSONNEL OF THE Washington National Center Committee is as follows: Honorary Chairman, Miss Margaret M. Lukens (President, G. F. S. A.); Chairman, Miss Julia J. Cunningham (Head of the Province of Washington and President, Diocese of Maryland); Vice Chairman, Mrs. Alfred L. Aiken (Vice-president at large, G. F. S. A. and Head of the Field Division); Executive Secretary and Treasurer, Miss Ethel Grimes (Treasurer, Diocese of Washington); Mrs. John G. Boyd, Washington, D. C.; Mrs. Harold Brown, Newport, R. I.; Miss Amelia Bennett, Lowell, Mass.; Mrs. Edward B. Meigs (President, Diocese of Washington); Miss Mary A. L. Neilson (Vice-president, Diocese of Pennsylvania); Miss Frances W. Sibley, Detroit, Michigan (Member Board of Directors); Mrs. Norman Slack (Secretary, Diocese of Southern Virginia); Ex Officio: Mrs. Arthur D. Story (Treasurer, G. F. S. A.); Miss Margaret C. Maule (Head of Department for Housing); Mrs. Julius W. Pfau (Head of Department of Finance).

Newspaper Evangelism Proves Its Value

The Fortieth Anniversary of the Church's Mission in Japan commemorated throughout the Empire by the aid of a friendly press

By the Rev. W. H. Murray Walton, M. A., F. R. G. S.

In charge of the Press Evangelistic Bureau in Japan

IN AN ARTICLE WRITTEN for this magazine a year ago, we told something of the hopes that lay before us regarding the use of the press in connection with the National Mission planned to mark the fortieth anniversary of the Church in Japan. This article is written in the light of experience gained.

The literary work fell roughly into two categories, namely the production of suitable literature to be used during the Mission and the use of the local press in coöperation with the missions in each district.

The first issue of a Special Church Newspaper appeared early in September. In appearance and set-up it was exactly like an ordinary newspaper, with leading articles, news, women's and children's columns, and even the sensational "third page", which is a feature of all Japanese newspapers; but the articles one and all were shot through and through with the evangelistic message.

Folk at large have little knowledge of the difficulty of producing a paper anywhere approaching one's ideal, and this was no exception. We expected kicks and we got them, but on the whole we tried to regard them as gestures of encouragement to go on! At all events a tentative issue

of 10,000, specimens of which were sent to each church, ended in bringing us in orders for 100,000 copies for the series of three.



THE REV. W. H. MURRAY WALTON,
M.A., F.R.G.S.

With No. 1 assured and Nos. 2 and 3 demanded, we had to "bend to" to get the other two issues out quickly. The editorial staff, under the lead of Professor Murao of the Central Theological College, ably backed by Mr. Konishi, a publisher and Christian layman, who gave freely and unstintedly of his time and experience, worked as they had never worked before, and by the end of the month the task was accomplished.

There have been many requests since that the paper be made a regular feature of our work out here, but until we have a man who is a compound of

Northcliffe, Rockefeller, and Job it will be difficult. But it was a great experience and amply worth while.

The use of the press alongside the local missions was a wholly different matter, and was if anything more interesting as it was largely *terra nova*. The early efforts in the spring of the year were not very successful. In Kyushu the shortness of the notice, the high rates of a not over-sympathetic press, the need of observing comity in a field where other missions

THE SPIRIT OF MISSIONS

have been at work for several years, and the lack of time for corporate thought, all told against the first efforts but at the same time afforded valuable lessons. Accordingly, when it came time for the campaign in Hokkaido, I decided to pay a visit myself and to draw up plans on the spot in full consultation with the local workers. The island of Hokkaido is almost an ideal field for an experiment of this kind. The diocese is coterminous with the island and the churches are well distributed over it, and in addition there are two big papers which cover the whole island and probably reach over eighty per cent of its homes. Finally the people themselves are on the whole more openminded than their brethren in the south.

The first day on the island was spent with the secretary of the local missionary council. The field was studied and tentative plans were drawn up, which were discussed later with others of the leading clergy. It was decided to open with a general article on the need of spiritual awakening. This was to be followed with another on the "Awakening Movement" (the official name of the Mission) in our Church. Then came an announcement of plans and speakers, each of whom was introduced in turn, and from each of whom a message was received for insertion in the papers. The places where they were speaking were announced day by day, and finally the whole series closed with messages from the local clergy, the purpose of which was to conserve results.

EAGER FOR LITERATURE

An opportunity was offered to all those who had no chance of attending the meetings of receiving suitable literature from headquarters, and over 500 availed themselves of the opportunity. The two papers concerned showed the utmost sympathy with the whole movement and gave space at generously reduced terms. As a result, the church in Hokkaido was full for the first time in its history.

We have told the above story in detail because it is typical of the whole, though not all were so successful.

Newspaper work, however, was not

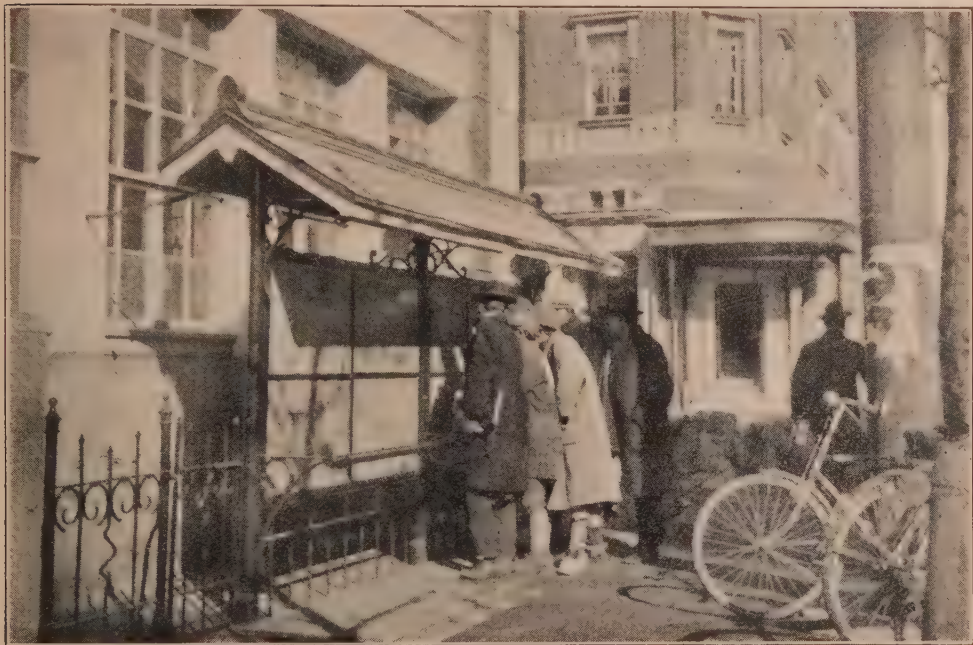
confined to the areas in which the two English missionary societies are at work. Articles also appeared in connection with the Mission in Ibaraki Ken in Bishop McKim's district of North Tokyo, and in connection with the Mission in the city of Kyoto. Bishop Nichols found the work very valuable in his district.

Finally something must be said about the campaign in the capital itself. Here the situation was entirely different. The papers were national; there were no local ones worth the name. The problem of how to use the press to advantage was not an easy one. It hardly seemed right to use a lot of money on articles which would go all over the country to advertise meetings in several little local churches in one city. Besides, even if we wanted to, how could we do so in an effective manner with rates what they were? The situation called for new plans.

A WONDERFUL EXPERIENCE

When I met the committee in charge of the mission, I put it to them that they should open it with a big united meeting in one of the largest halls in the city, and use it to push the smaller and subsequent church-missions. The proposal rather took their breath away as they had never done such a thing before, nor indeed had any other Church. A mission meeting of one hundred was all right, but the hall proposed could hold fourteen hundred! They caught on, however! the churches took up the idea; the missionaries were booked; St. Paul's University lent its orchestra; we backed them up with articles in three of the largest papers, and also an announcement on the back of the tram-tickets of the city. The united Prayer Meeting by way of preparation was such an inspiring one that we engaged a hall for an overflowing meeting on the strength of it. On the night itself the hall was packed to the doors, the overflow meeting was full, and it is reckoned another thousand went away without attending the meetings. It was a wonderful experience. To God alone be the glory. It proved a stimulus to all the local meetings that followed, and its story echoed throughout the country.

NEWSPAPER EVANGELISM PROVES ITS VALUE



A DAILY SCENE OUTSIDE A JAPANESE NEWSPAPER OFFICE
The Tokyo Nichinichi is one of the leading newspapers of Japan and sympathetic to Christianity. It is evident that this is a valuable means of spreading the Gospel

Not all the advertising was as successful as that described, but many other examples could be given if space only allowed. Suffice to say that articles appeared in over twenty papers, stretching from Hokkaido in the north to Formosa in the south. Applications were received for more information as a result of them from over 3,000 people.

But the purpose of this article is not only to record things that are past, but to ask what lessons we have learned for the work in the future.

In the first place, there is no doubt about the value of a Central Bureau for this sort of work. If such a Bureau is established it will want the support not only of the Church, but also at the present stage of *all* the coöperating missionary societies.

In the second place, with such a Central Bureau as a distributing center, there is no reason why Christian articles should not appear in papers all over the country as "copy" and not advertisements, and therefore unpaid for. The papers are ready to receive them if they are interest-

ing and charitable in their tone.

Lastly, much more should be made of the use of the local press at the time of a mission. There is no reason why it should not be a normal part of the preparations, and one of which the expense might be borne by the Central Bureau for the time being. The local churches in their present state could not afford it. Since the Mission last year by our Church, the matter has been discussed at the General Synod of the Methodist Church in Japan, whose members have realized the possibilities of our experiment.

But enough has been said of methods and plans. Ultimately the campaign is one of prayer, as we proved again and again last year. Bishop Brent has said, "The first step towards achievement is the exercise from the highest vantage ground of our power of vision." As we kneel with Christ in the mount and catch some vistas of the needy multitudes below, and then see His face as He looks on them likewise, we will discover how best we may pass on to them the story of Him who loves them so much.

St. Andrew's Hospital, Wusih, Reopened

The service which Dr. Claude M. Lee has rendered to the city of Wusih in his twenty years' residence is appreciated by the community

THE TABLET BY which Dr. Lee is standing, which bears an inscription in Chinese, was put up on Sunday morning, June 3, on the front wall of the corridor leading to the operating pavilion and X-ray room in St. Andrew's Hospital, Wusih. It is part of the gifts made by the community of Wusih, to commemorate the reopening of St. Andrew's Hospital, on April 3, 1928. The gifts in money, amounting to over \$3,000 Chinese currency, were to repair the damage done by neglect and actual injury to the property during its occupancy by soldiers from August, 1927, to February, 1928.

When St. Andrew's was closed for the first time in its history, Dr. Lee wrote, "God willing, it will go on later in that service for which it was founded." His friends, both Chinese and American, will rejoice with him now.

The gifts in money and the compliment of the tablet were due very largely to the efforts of Mr. P. Y. Tang, Manager of the Ching Foong Cotton Mill and of the Tuh Hyung Silk Mill, of Wusih. His father's is the last name signed.



CLAUDE M. LEE, M.D.

TRANSLATION OF TABLET

Dr. C. M. Lee, a highly educated scholar, who travelled more than ten thousand miles and arrived in China over twenty years ago. He established a hospital in the southern part of the city and a countless number of patients have had their lives saved. Wherever this wind of kindness reached, praise and gratitude were voiced in the streets. In 1927, at the arrival of the Nationalist soldiers, Dr. Lee returned home; thus the work of the hospital was temporarily suspended. After a year, the condition of the city was restored to its usual peace and order, so he came back again. But after the war conditions, the hospital was badly damaged, so he began the work of repair. Not more than a month passed and the hospital was restored to its original shape. We, the undersigned, admire his spirit of sacrifice and patience and erect this tablet to commemorate his work.

Signed. SIH NEN-MING
SUNG NGOH-CHUNG

YANG OEN-SIEH
TSHA KYI-SAN

TANG PAU-KYI

Africa—The Home of a Child Race

The Liberian is not decadent but immature, with possibilities which will develop under the new conditions unfolding in his country

By the Rev. W. Josselyn Reed

Missionary in Charge of the Cape Mount Station, Liberia

AFRICA—JUST A mention of that word brings into the minds of many of us strange thoughts and very strange pictures. Too often has it been that our ideas have been colored by a writer who has spent a week or two in the great continent and then pictured his opinions, which we have taken as true. The great desire for striking pictures of elephants behind each tree, of leopards ready to pounce upon you, of snakes curled ready to strike, has made many of the writers on Africa tell just what the public wanted. There is in Africa a great amount of wild life, but unless you are a hunter you never—or at least very seldom—see any.

There have been issued recently two interesting books which have turned the attention of many in America toward the continent of Africa, namely, *Liberia Old and New*, by Sibley and Westerman, and *The Golden Stool*, by Smith. These books are worth reading by anyone interested in the work of our Church in Liberia. For much that I am going to put forth in this article I am indebted to them, directly and secondarily, and hereby acknowledge my obligation.

The Africa of today is not the Africa of years ago. It is not the Africa of Livingstone and Stanley. Stanley said, "I declare solemnly to you that for a distance of ten miles from my starting place on the east coast . . . along a journey of 7,600 miles I never saw a symbol of power or authority." In their day walking back from the coast a few miles they were cut off from the outside world, they were in unknown countries. Yet on the day that England and

Germany declared war on each other, England and Germany started fighting in Africa. Africa has been invaded by railroads, autos, telephones, wireless and modern means of communications. There are upon the map of Africa few unknown portions left. The old Africa has given place to quite a modern new Africa.

Knowledge of the health problem in Africa has changed much. Smith tells that when in the fifties John Bowen was chosen as Bishop of Sierra Leone—where his two predecessors had died within two years of their consecration—and some of his friends urged him to refuse, he replied: "If I served as one of the officers



THE REV. W. JOSSELYN REED
*Ready for a trek into the interior
back of Cape Mount*

THE SPIRIT OF MISSIONS

in the Queen's army and refused to go to a post of danger I should be disgraced in the eyes of men. Were I offered a bishopric in England, I might feel at liberty to decline it; one in Sierra Leone, I must accept!" Two years later he was dead. To compare with this he gives the following: "The Governor of the Gold Coast was able in 1924 to say: 'If statistics don't lie West Africa is a healthier place than London.'"

These statements are both true. Man has learned that sanitation, hygiene, taking of quinine, keeping under a net whenever he can, have helped him to live in the tropics. It is possible today with modern means of transportation to get any person out of that climate, if sickness comes, in nearly every case. The old Africa is changing in many of its serious aspects.

I feel there is still another reason why interest in Africa has changed. We might as well admit that we are a materialistic people. For years our interests have been toward the East. We saw there a great market. China and Japan could buy and did buy the products of our mills. It was possible also to get art from their century-old civilizations to adorn our homes and our persons.

This was not true in past years in Africa. The needs of the African were very

small. He could live without the things that we had, and we thought we could live without the things that he had. This has changed. The attitude of some has become, "Educate the black man in Africa and you increase the possibilities of industries at home." Create in him through civilization the need for watches and high hats, electric lights and shoes, and the mills that make such things can do more. This of course is very true, but it is rather a materialistic reason for the giving of education. Then too, our needs have grown so that we must get the products of Africa. We need their sugar, their coffee, their cocoa, and their rubber. From a materialistic standpoint we are becoming interested to find in this great continent markets for our output and sources for our raw materials.

In just one little corner of Africa our Church works. Liberia on the West Coast is one of the two independent countries in that partitioned-out continent. It is ruled and governed by Negroes. For eighty years now it has been independent and taken its stand among the nations of the world. Several American and European newspaper correspondents have been to this republic and after a long stay of a month or so have gone out and blazoned to the world its faults. I am sure that President King, a man of



OUR MISSION STATION AT CAPE MOUNT, LIBERIA

The Rev. W. Josselyn Reed, writer of this article, is in charge of this mission which includes St. George's Church, the House of Bethany for Girls, St. John's School for Boys, and St. Timothy's Hospital

AFRICA—THE HOME OF A CHILD RACE



THE REV. W. JOSSELYN REED MAKING A PAROCHIAL CALL

The man standing in the foreground at the right of Mr. Reed is a fine Christian civilized man. The village where this call was made is semi-civilized

ability, knows with the others who lead in the government that there is much that is wrong. We of America who criticize other governments should be careful. We have an "oil scandal," and the government of Liberia does not smell of oil. Perhaps some wrong and graft goes on, but what American cities are free of this? Perhaps some men buy their offices, but some of our own Senators are accused by the American Senate of the same thing. "People who live in glass houses shouldn't throw stones."

Liberia has had a great task. A few men of civilization, the early colonists, after eighty years of independence have established an almost united Liberia. Some 25,000 colonists who came to Liberia had to quiet and mold together approximately 1,500,000 aboriginal, wild, cannibalistic, peoples divided into about forty tribes. It was a difficult task. These tribes were hostile, not only to the Liberian colonizers but to each other.

Many of the fierce practices of these people have been stopped, and nearly all intertribal wars have ceased.

I want to make a statement in regard to the race among which I work and which I love. They are a *child race*. There are those who feel that the African is a decadent race, but I feel it is one that has never grown up. This places upon the race no stigma. By making this statement I do not wish it thought that men have not come from it who have equalled intellectually many of the white race. China and Japan had a culture and a civilization that had become stagnant; not so with the African. There are in the world a few races that have not grown up, and of these few none has in it more numbers than the African.

In the next instalment of this article I will mention the three main factors which, in my opinion, have contributed to make the African remain a child race.

(To be continued.)



ST. PAUL'S UNIVERSITY CHAPTER OF THE BROTHERHOOD OF ST. ANDREW, TOKYO

After a Wednesday afternoon practice of hymns. Miss Ruth Burnside (left) and Miss Mabel R. Schaffer (right) have come to help with the singing

Brotherhood of St. Andrew in Japan

A flourishing chapter of twenty-five students and teachers has been organized by Mr. Paul Rusch in St. Paul's University, Tokyo

By Robert E. Bundy

Instructor in St. Paul's University, Tokyo

ST. PAUL'S UNIVERSITY is growing so rapidly that it has been difficult to make permanent Christian contacts with all of the students who pass through the institution. This has been especially true of the College of Economics and Business Administration.

Mr. Paul Rusch recognized this and for the last year has been making a definite effort to get students from this department actively interested in Christian work. Organizing a Chapter of the Brotherhood of St. Andrew, he has now a group of twenty-five students and teachers who are not only interested, but enthusiastic in forwarding the work of the

Church, especially among business men.

At one of the weekly suppers at Mr. Rusch's home a student spoke upon the need of Christ in modern business. He declared that through the Brotherhood he had come to appreciate the constructive value of the Christian ideal of mutual helpfulness, and that it was to be his purpose in life to help to Christianize Japanese business, and that he trusted that in other nations many young business men were dedicating themselves to a similar purpose.

It certainly looks as if the St. Andrews' Chapter is becoming a powerful agency for Christian work in Japan,

Brief Items of Interest

DURING THE GENERAL Convention in Washington, beginning October 10th, the National Church Club for Women will maintain headquarters in a room in the Arlington Hotel, given through the courtesy of Mr. J. T. Howard. This hotel is most conveniently situated, on Vermont Avenue, at K and 15th. The headquarters will be for the convenience of members, and of those desiring to become members of the Club. It is important that all Churchwomen should have the address, the Arlington Hotel.



MRS. JAMES R. ELLIS, Chairman of Exhibits for the Triennial of the Woman's Auxiliary that is to be held in Washington, D. C., October 9th to 23rd, extends a very cordial invitation to all missions to exhibit and sell their handicraft at that time. A very prompt response must of necessity be made in order to insure reservation of space. Address Mrs. Ellis at 105 Chevy Chase Drive, Chevy Chase P. O., Maryland.



A COMMITTEE, HEADED BY the Archbishop of York and the Prime Minister of England, has sent out the following statement:

"The present year is in a very special sense an *annus mirabilis* in the long life of the revered Archbishop of Canterbury. On February 6 he completed the twenty-fifth year of his Primacy; on April 7 he reached his eightieth birthday; and on November 12 he and Mrs. Davidson will celebrate their Golden Wedding. Further, the Archbishop has himself made it known that he cannot be expected to sustain much longer the heavy and increasing burden of his office. There is thus a very widespread desire and expectation that this year should be marked by the offer to the Archbishop of some tribute expressive of the gratitude, esteem and affection which he has won by his personal character and by the long and conspicuous services which he has rendered to the Church and Nation."

No doubt many members of the daughter Church in America will like to have a part in this expression of affection for the venerable head of the Anglican Church. The tribute proposed by the Committee is to take a two-fold shape, (1) a sum of money which may be used by the Archbishop and Mrs. Davidson to secure comfort and ease for their declining years, and (2) a memorial to be placed in the courtyard of Lambeth Palace, commemorating the long association of the Primate with that historic house.

Subscriptions should be sent to Mr. Arthur Sheppard, Secretary, Church House, Dean's Yard, Westminster, London, S. W. I., England. The names (only) of all subscribers will be sent to the Archbishop. Checks should be made payable to "Tribute to the Archbishop of Canterbury account or bearer."



BISHOP CARSON OF HAITI and the Dominican Republic feels very strongly the importance of having a Theological Seminary. A plot of land has already been secured and it would not cost much to erect a building which would have large usefulness. "An uneducated ministry is unthinkable," says the Bishop, "but it is unwise and costly to send our young men to the States during their period of preparation. I urge most earnestly the importance of securing funds with which to erect and maintain a theological seminary for Haiti and the Dominican Republic."



THE REPORT OF the Church League of the Isolated, presented in person by Mrs. Dora Vannix to the annual Convocation of South Dakota, showed the following interesting figures: 521 families on the regular roll and twenty-five other households; 2474 letters, 2212 cards, 2943 papers, 1768 leaflets and 414 miscellaneous articles have been sent out. The Lenten Offering which came from the children amounted to \$128.11, averaging \$2.00 per box. The cost of this unique service has been only \$150, while

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the money gifts received from these people have amounted to \$191.51. All this was the work of one woman confined to a wheel-chair, able to use only two fingers in manipulating her typewriter.



THE RIGHT REV. T. Momolu Gardiner, D.D., Suffragan Bishop of Liberia, who is now in this country, says that the Liberian Government is coöperating with the Firestone Company in making great improvements in transportation in his country. He finds that the time necessary to visit the seven stations in the neighborhood of Cape Palmas is greatly reduced. A trip which used to take fourteen days can now be made in one day. By making an early start at four or five a. m., you can find yourself back in Cape Palmas at midnight, having traveled by automobile on good roads and steam launch on the rivers.



WE CONTINUALLY HEAR instances of the great need for a doctor at our Cape Mount station in Liberia. This spring one of the children under the care of Miss Emily de W. Seaman broke her arm. Miss Seaman is stationed at Bah-lomah in the bush about sixty miles back from Cape Mount, and although she has had no medical training, she set the broken arm herself. She says, "It is the second I have had to set since I have been out here, and I trust it will prove as successful in the setting, by God's help, as the first. . . . This is one of the disadvantages of living where there is no doctor within forty or fifty miles."



A TOKYO FRIEND OF Dr. Wood recently wrote: "The crowds at new Holy Trinity Church on Good Friday from 12 to 3 made one of the most inspiring sights I have yet seen in Japan. Well over 500 Japanese members of our Church crowded into the building. The small chapel on the left was filled, the vestry room was filled and the entrance corridor was jammed to the street doors. People were even sitting on the floor just in front of

the chancel. The chancel was filled with a vested choir (all Japanese) and twelve clergy, headed by Bishop Motoda, filled all the space around the altar. A number of the members of the foreign congregation were also present.

"Six services were held in Holy Trinity Church on Easter Day, three in Japanese and three in English. The attendance was excellent. There is hardly a Sunday on which every pew is not filled by Japanese at the morning service. The money spent for the new church is one of the best investments the mission has made. The parish house is becoming a beehive for both Japanese and foreign religious activities. Every Sunday morning it is taking care of a Sunday School that numbers around 200 Japanese children. Two of our St. Paul's University Chapter of the Brotherhood of St. Andrew's are now regular teachers there.

The chancel of Holy Trinity Church and its furnishings were given by the women of New York as a memorial of Miss Elizabeth R. Delafield, former president of the diocesan branch of the Woman's Auxiliary.



ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., which for the past three or four years has had accredited junior college work, is now, with the cordial approval of the authorities concerned, adding the other two years of the full college course and has changed its name to St. Augustine's College. The institution was chartered in 1867. The annual enrollment is now between four and five hundred, with more than fifty students in the first-year college class.



FROM AUGUST 15th to the 29th an Oriental Students School of Religion will be held at Taylor Hall, Racine, the National Center for Devotion and Conference. This School will be held because some Eastern students have expressed a wish for more definite information about the Christian religion. For particulars address Mrs. George Biller, Taylor Hall, Racine, Wis.

SANCTUARY

HE WENT out into a mountain to pray . . . and when it was day, He called His disciples . . . and He came down with them and stood in the plain.

NOW in these latter days let no man think that he can live without some Mount of Vision for his soul, whether it be a little wind-swept hill shining in the sun above peaceful valleys, rugged mountain peak reaching up to the stars, or promontory looking far out across the wine-dark circle of the sea.

If he be city-bound, yet, within himself, even in the loud turmoil of the street, let him know silence and the places of vision, above the petty discords of his day, there to behold, as ever, the transfigured glory of the Master of men.

When the vision ends and the clamor and strife of toil return, let him go to meet them with high heart and great courage. For the Master walks not only on the mountains. As of old, He will "descend with them unto the plain."



O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; mercifully grant that we being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end.



O ALL ye Works of the Lord, bless ye the Lord;
Praise him, and magnify him for ever.
 O ye Sun and Moon, bless ye the Lord:
Praise him, and magnify him for ever.
 O ye Stars of heaven, bless ye the Lord:
Praise him, and magnify him for ever.
 O ye Showers and Dew, bless ye the Lord:
Praise him, and magnify him for ever.
 O ye Lightnings and Clouds, bless ye the Lord:
Praise him, and magnify him for ever.
 O let the Earth bless the Lord:
Yea, let it praise him, and magnify him for ever.
 O ye Mountains and Hills, bless ye the Lord:
Praise him, and magnify him for ever.
 O all ye Green Things upon the earth, bless ye the Lord:
Praise him, and magnify him for ever.
 O ye Seas and Floods, bless ye the Lord:
Praise him, and magnify him for ever.
 O ye Children of Men, bless ye the Lord:
Praise him, and magnify him for ever.
 O ye Servants of the Lord, bless ye the Lord.
Praise him, and magnify him for ever.

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D. C. L., *Executive Secretary*

Across the Secretary's Desk

ONE OF MY FRIENDS in Mexico who is teaching at Hooker School writes: "We are still enjoying a series of illnesses in Hooker School, without the aid of an infirmary, partially caused by the continued absence of the rainy season. The unusual heat for this time of the year, and the dust filled air are spreading diseases right and left and in the month of June alone we have had mumps, measles, chicken pox, intestinal fevers, bronchitis and, at present, influenza. Our inventions for segregating the invalids have been rather ingenious. Everything today seems to point toward an upward grade, however, and the rain can't hold off forever."

Hooker School certainly must have an infirmary. I hope that the Birthday Thank Offering to be presented in Washington on October 14th will be large enough to build a chapel and an infirmary, too.



ST. AGNES' HOSPITAL, Raleigh, N. C., receives valued aid each year from the Duke Endowment Fund. The Director of the Fund, Dr. W. S. Rankin, writing to Bishop Cheshire recently, refers to a visit made by himself, by the Dean of the Medical Department of Duke University, the State Health Officer for North Carolina, and one of the leading hospital authorities of the City of New York. Dr.

Rankin then proceeds: "We were most favorably impressed with the management of St. Agnes' Hospital, with the cleanliness, order, and efficient business methods followed. The work of St. Agnes' Hospital is an encouragement and inspiration as to what may be done on the basis of limited means in the hospital care of Negroes. I cannot too strongly commend its management and too highly express an appreciation for the work that you and the board of trustees are doing in that institution."



ON MAY 26TH, St. Elizabeth's Hospital, Shanghai, graduated six young women from its Nurse's Training School. Bishop Graves presented the diplomas. Commenting upon the occasion, he said: "The type of young women who study nursing is steadily rising and the mission has reason to be proud of the work which the ladies in the Training School at St. Elizabeth's have done. These young women are not only employed in our hospital but find a steady demand for their services at good pay in outside nursing."



RECENTLY THERE CAME to me a request from a New Jersey clergyman for Church tracts in the Chinese language for two communicants from China. Unfortunately we did not have the tracts on hand but are arranging to secure them from the Literature Society of the Church in China. Further inquiry from my correspondent secured the following interesting information: "The two Chinese communicants came from Canton. They both keep laundries here, and one of them comes to church quite regularly. The

other, a younger man comes rarely. Both are envelope contributors. One launders the choir collars free of charge."



INTERNATIONAL HOSPITAL NEWS for July is the first issue of an interesting bulletin published by a group of laymen who are coöperating with Dr. R. B. Teusler in plans for the new St. Luke's Hospital, Tokyo. Among other interesting information is the following letter:

We, citizens of Tokyo, desire to express our most profound gratitude for the remarkable services rendered by St. Luke's International Hospital center to the citizens of this ward and to the health and sanitation of the City of Tokyo.

As this Hospital is situated in our own ward, we, the inhabitants of this ward particularly owe our thanks and appreciation to the Hospital for its services in connection with our school children, its care for women with child and in childbed, its nursing of our young babies and infants, and its generous assistance to the whole ward in the medical treatment of our poor. We wish to go on record in stating that the health and sanitation of the inhabitants of this district is so closely related with St. Luke's International Hospital that we cannot get along without its help and ministrations.

We earnestly hope, therefore, that the Hospital may be able to carry out its plans for extension. The Hospital, at the moment of starting the construction of its permanent buildings, has our most hearty good wishes in its crusade for health, sanitation and medical treatment in this ward.

This letter was signed by the Governor of Tokyo Prefecture, the Mayor of Tokyo, the vice-Mayor, who is directly in charge of public health work, the chief of the Bureau of Hygiene of the Tokyo Municipality, the members of the Tokyo City Assembly, the members of the Assembly of the Prefecture in which the hospital is situated and the members of the District Assembly of Kyobashi ward—about three hundred signers in all.

Former United States Attorney General, George W. Wickersham, the chairman of the American Committee for St. Luke's, truly says: "There could be no more gracious gesture by America towards Japan, than for the American people to build a modern medical center in Tokyo."

If you would like to see a copy of *International Hospital News* send me a post card to 281 Fourth Avenue, New York.



WRITING ON MAY 25th from Hankow, Bishop Gilman said: "I am glad to be able to report that the Rev. Morton Chu is moving his family back to Hanchuan, which means that even the timid feel that the wave of murder has passed by. I have had a letter from the military authorities guaranteeing the clearing of the troops from Yünmeng, so I am sure that the long afflicted place will be able to be used by us once more. In the Huangpei district a strong reaction has set in and the people are listening to Christian and moral teaching in a very remarkable way."



AFTER SEVERAL WEEKS of residence in Yangchow, the Rev. B. L. Ancell, our pioneer missionary and head of Mahan School, has returned to Shanghai. Reporting upon Dr. Ancell's visit, Bishop Graves writes: "It becomes every day clearer that there is no hope of reopening Mahan School in the immediate future. Unless something very unexpected occurs I fear that that institution has virtually been blotted out. Anyway if it were to start again it would have to be from the ground up. I cannot tell you how much pain it gives us to acknowledge that this is the state of the case."

This condition is chiefly due to the almost complete wrecking of the buildings by the soldiers who have occupied them for over a year and have left them in indescribable beastliness.

Arrivals and Sailings of Missionaries

CHINA—ANKING

Dr. MacCarlyle Fellows and family, coming home on furlough, sailed from Shanghai July 6 and were due in San Francisco July 25.

Mr. B. W. Lanphear and child, returning home on furlough, sailed from Shanghai July 6 and were due in San Francisco July 25.

THE NATIONAL COUNCIL

CHINA—SHANGHAI

Miss L. E. Lenhart arrived in New York June 25.

Mr. S. W. Green and family, coming home on furlough, sailed from Shanghai June 22 and were due in San Francisco July 11.

Miss A. B. Jordan, returning to the field via Europe, sailed from New York June 22 for Boulogne.

HONOLULU

The Rev. and Mrs. H. A. Willey and the Rev. E. S. Freeman and family, returning to the United States, arrived in San Francisco June 12.

Miss Eunice Haddon, returning to the United States, arrived in San Francisco June 7.

JAPAN—NORTH TOKYO

Mr. Paul Rusch sailed from Yokohama July 6 and was due in Seattle July 16.

LIBERIA

Bishop Gardiner, coming to the United States to attend the General Convention, arrived in New York June 11.

The Rev. John Kuhns arrived in New York June 18.

PHILIPPINE ISLANDS

Miss Dorothea Taverner, returning to the United States on furlough via Europe, sailed from Manila June 2.

PORTO RICO

Miss Minnie Leary, returning to the field after holiday, sailed from New York June 14.

Miss E. M. Robinson arrived in New York July 2.

the parish. That is, every parish has a greater or lesser proportion of people in it who are intellectually mature, perhaps financially and socially prominent, but who are emotionally and religiously children. Their responses to ethical or social appeals are infantile. Most parish "rows" and most of a rector's troubles are due to this group.

The rector who knows somewhat about the varieties of human behavior and the causes of variants from the normal, and who also knows the method of case work, can study his people and can meet the needs of this group in such a way that they will develop into useful Christians.

A parish program should be built with this group especially in view. The really mature will do their work in the community naturally. They already are carrying all of the worthwhile activities of the community, as a rule. The problem that faces the parish is to make this other group into functioning Christians.

For this reason, the program must be simple and elementary. The dominant note of all the projects advanced must be educational. That is, the projects must be of such a kind that they will produce an increasing degree of social awareness and a sense of responsibility and helpfulness.

Many of our parishes feel that there is no social service program possible for them because there is no pressing poverty problem in their community. Those parishes need social service more than any other—not to relieve poverty—but to mature and to redeem their people.



Christian Social Service

THE REV. CHARLES N. LATHROP, D. D.
Executive Secretary

WE HAVE BEEN ASKED often why this Department recommends so many books which seem to belong in the field of psychology, rather than social service as generally understood. The explanation is that one prerequisite for a social service program in a parish—at least for a program which is to be stable and continuing—is that the program be adapted to the degree of maturity of the religious life of

THE SOCIAL SERVICE DEPARTMENT of the diocese of Southern Ohio, Dr. William S. Keller, Chairman, has issued two very attractive pamphlets, among the best pieces of printing we have seen from any diocese. One of them announces *A Church Institute in Human Relations*, to be held November 13th, 14th and 15th in Cincinnati; the other is entitled *Concerning the Church and People*, and lists the projects to be undertaken by the Department. We suggest that diocesan chairmen secure samples.

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A NEW BOOK in the library is *Social Aspects of the Business Cycle*, by Dorothy Thomas, published by Alfred A. Knopf, New York, 1927. It is an investigation of the relation between the business cycle—i. e. alternations of prosperity and “hard times”—and death, divorce, emigration, and other spheres of group action. It brings to light tendencies of importance to anyone interested in social movements.

This book and all others mentioned in this column from time to time may be borrowed from the Church Missions House Library. Address The Book Store, 281 Fourth Avenue, New York.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

Fall Literature

TO THE CLERGY, Diocesan Executives and Interested Laymen:

The Field Department plans to offer the following literature for use this Fall:

(Note: Orders should be placed through your diocesan headquarters.)

1. A new series of “Three Parish” leaflets for general distribution. No. 2140, *The Church at Work in the World*; No. 2141, *The Church in My Diocese*; No. 2142, *The Church in My Parish*.

2. *Our Common Life* (No. 2143) a new text-book on *Stewardship*; for use of speakers, as a basis of discussion and instruction in Parish Institutes on the Church’s Mission or other group meetings in the fall; also suitable sermon material for the clergy. For distribution to speakers and leaders.

3. A new leaflet, *Do You Know*—1928, No. 2144. For general distribution.

4. *An Adventure for God* (No. 2145). A thrilling and actual demonstration of the applicability, adaptability and elasticity of the Department’s methods for the Every Member Canvass. (See Leaflet 2130—*The Every Member Canvass—Before, During and After*.) For the clergy, members of parish committees on the Church’s Program, and canvassers.

For supplementary material to the above we offer:

1. For general distribution:

Ask Me Another—No. 2134

a. *Faith and Prayer*—No. 2102

b. *Money*—No. 2103

c. *Some Results*—No. 2104

d. *The Church’s Program*—No. 2105.

2. For leaders of Parish Institutes on the Church’s Mission or similar educational group meetings: (In case *Our Common Life* is not used as the textbook).

(a) *The World Call to the Church*—series of ten outlines, issued in the fall of 1926; very few parishes used all ten.

(b) *Christian Stewardship*

(c) *My Father’s Business*

(d) *The World and I*

(e) *Speakers’ Manual*—1927.

These textbooks were written designedly for group or institute work. For any parish or diocese which has not so used them, they are as good material as a new book would be; we would urge selection from them in the order named.

3. For vestrymen, members of Parish Councils, and other leaders:

(a) *How One Parish Did It*—No. 2120

(b) *Parson’s Handbook*—No. 2121

(c) *Parish Institute on the Church’s Mission*—No. 2123

(d) Bulletins 12, 40, 52.

Please note: Place your order through your diocesan headquarters.

The Field Department welcomes correspondence in regard to the above literature.

Speakers’ Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers’ Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York. For names see page 546.

Use the telephone only in clear emergency. And don’t hold back your request

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until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering traveling expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER,
Secretary.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

The Little Helpers

SOME CONFUSION EXISTS in regard to the status and purpose of the Little Helpers. The National Department of Religious Education looks upon the children of pre-school age as an important group in the life of the Church. It is our policy to help rectors and parents (especially mothers) to discover the best means of nurturing the religious life of babies and very young children. For this purpose there are many books and pictures and songs. There are also excellent guides for the instruction of the parents, such as Mrs. Mumford's book, *The Dawn of Religion in the Mind of a Child*. A child can learn to pray as soon as he learns to speak; he can be told about the

Lord Jesus as soon as he can be told about anybody. The aim of religious education for children of pre-school age is the same as the aim of religious education for older children—that is, to surround the child with influences which will make it natural for him to grow in those attitudes, appreciations, and abilities which constitute the Christian religious life. Prayer, reverence, acts of generosity and kindness (within the ability of a little child), an affectionate and trustful response to a loving, divine Spirit—these are some of the things which religious education seeks to develop in the very youngest.

Somewhere in this scheme of things must come the religious act of making a gift in the Name of Christ for the benefit of other children whom He loves just as truly as He loves the giver. The necessity of this element in the educational process is recognized in the provision of the Red Offering Box which is distributed in homes where there are children of pre-school age. Into this box a child can be taught to drop a coin while he says a special prayer, possibly once a week or (according to circumstances) more often or less often. This should take its natural place among the little child's many religious experiences just as the act of giving takes its place as one of many elements in the religious life of an older person. In some quarters the grotesque idea has been entertained that the *only* aim of religious education in regard to the youngest children is to train them to drop pennies in red boxes! Nothing could be farther from the truth. And it does not make any serious difference what name a parish chooses to give to its group of pre-school children. It may refer to them as Little Helpers, as Beginners, as the Font Roll, or by any other name which appeals to the people who have charge of the work. The name is unimportant. What is of great importance, and what is the concern of the Department of Religious Education, is that these young children shall enjoy the typical privileges and experiences of the Christian religion as understood by the Church of which they are members.—J. W. S., Jr.

Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

**Roads to the City of God: A World Outlook from Jerusalem.* By Basil Mathews. (New York, M.E.M. 1928) 50c.

**The Green Wall of Mystery: Venture and Adventure into the Hinterland of West Africa.* By Shirley C. Hughson, O.H.C. (West Park, Holy Cross Press, 1928) \$1.

**African Missionary Heroes and Heroines.* By H. K. W. Kumm (New York, Macmillan, 1917) \$1.25.

*Obtainable from the Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for *two* weeks each. The only expense to the borrower is the payment of postage *both* ways.

Books may usually be secured either from your local book store or from the publisher but the Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

Around the World in Fourteen Days—Packet Boats

By Alys Boross

IN THESE DAYS when tourists' hand-books and travelers' guides are as popular as Colonel Lindberg, the radio, or the movies, those of us that have to forego trips around the world, cruises on the Mediterranean, and other equally alluring adventures, spend moments wishing that jobs and other obligations did not conflict with some of the things we want to do. Now there is one way to travel that is almost entirely free. There is no expense except that of a journey from here to you and then again from you to here. The trip lasts two weeks but may be extended to a longer period by a note to 281.

For many years industrious hands have labored on these Packet Boats, clipping the right parts month after month from the SPIRIT OF MISSIONS and other Church periodicals and fitting each section into

its proper place. Some of these boats were built as early as 1910 and some have just been begun in the last year. They are kept up-to-date, ready for private inspection at any time. There are a good many people unaware of this opportunity to learn of the work of our Church at home and abroad through this particular method of travel. Here is your chance! What kind of a journey are you going to take?

There are trips available to Japan, China, the Philippines, the Virgin Islands, Hawaii, the Canal Zone, Latin America, Liberia, Alaska, besides visits to the Negroes, the Mountaineers, and the Indians.

If you travel to Alaska, for example, you can meet a missionary nurse who will tell you about Sitka, the Russian capital of Alaska, and also "one of the world's beauty spots." It is filled with relics of the Russian regime and the spirit of the Volga Boat Song. Or, again, you may hear the Rev. Dr. Chapman tell of his forty years of experience as a missionary at Anvik. Bishop Rowe is always prepared to speak of his adventurous journeyings with faithful Eskimo dogs through the great open spaces of Alaska. Then you may want to end with a visit to the Hudson Stuck Memorial Hospital at Fort Yukon, with Dr. Burke in charge.

Furthermore, Packet Boats may be taken to all parts of China where our Church is at work with special excursion trips to Wuchang to see St. Hilda's School, the Church General Hospital or Boone University. At the latter place, a personally conducted tour by Mr. Francis Cho Min Wei is possible. And then you will not want to miss St. Elizabeth's Hospital at Shanghai or the Cathedral of Our Holy Saviour at Anking.

But perhaps a Packet Boat to Africa intrigues your fancy more. Africa is to be used as the study book for 1928-29, so you will want to be especially alert to all that is being done by our Church there. Bishop Campbell can give you a talk on the evangelistic, educational, and medical needs of Liberia. You may also wish to look in upon the House of Bethany School for Girls at Cape Mount. And in between times, there are chances for surf-

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boat riding provided you are a good sailor and are ready for a thrill! If you penetrate the Hinterland, you can call at the William Ramsaur Memorial School for Boys. While you wait, Mr. Parson gives a glowing account of the possibilities of travel down the West Coast of Africa to Sierra Leone and to Monrovia.

Or, possibly you prefer a Packet Boat to Japan. Upon your arrival, for instance, you have an excellent chance to learn more of the work of Dr. Teusler, founder of St. Luke's International Hospital, Tokyo. It was at this place that the first College of Nursing in Japan began. Iyo Araki, a nurse herself, will give you her own experience in relation to work at the hospital. You would, without doubt, find the work of our Church among the Lepers at Kusatsu, for many years under the direction of Miss Cornwall-Legh, of outstanding interest. There is, too, at Kyoto, a training school for

kindergartners, which can be viewed by Packet Boat.

These are only a few hints about the gold-mines of information to which the Packet Boats will lead you, perhaps inspiring you to take some of these very journeys for yourself. Who takes these trips? Requests for Packets have come from every corner of this country from men, women and children.

Summer is here; and with it an opportunity to gather up the loose threads as we start off on a Packet journey to the ends of the earth. Write to The Book Store, 281 Fourth Avenue, New York, if you are interested, and ask for a sample Packet.



THE ADDRESS OF *The Anking Newsletter* is Bishop's Office, Wuhu, China," and not in care of the Rev. L. R. Craighill in Shanghai, as given in THE SPIRIT OF MISSIONS for April.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Preparing for the Triennial

(Just a Note)

By *Grace Lindley*

Executive Secretary, The Woman's Auxiliary

IT WAS A WARM DAY and the country seemed more attractive than any city, though this particular city looked very charming with its beautiful trees and lawns when the Executive Secretary stopped on July 7th in Washington to hear the latest news about plans for the Triennial. She came away ready to pray that the Triennial may prove worthy of the spirit which prevailed at the meeting.

Eighteen women sat around the lunch table, seventeen of them leading the forces preparing in Washington for the meeting in October, and the eighteenth deeply inspired by the story told. It would not do to tell it here. The Washington Branch of the Woman's Auxiliary

will prefer to give it themselves in deeds next October. The visitor is writing just this word for two reasons: One that it may suggest that interest and sympathy of those of us who are not working in Washington through the summer can well be behind those who are, and second, that as they prepare in Washington, so should every woman who hopes to be there in October prepare now—in the same spirit of consecration and the same eagerness to do everything beforehand which shall make the meetings successful when October comes. It will be helpful if even now we can draw closer to each other those who work for and those who wait for October 9-23rd.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

ON WEDNESDAY, MAY the ninth, the Woman's Auxiliary of the Seamen's Church Institute of Philadelphia celebrated its ninth anniversary with a luncheon meeting in the apprentice room of the Institute and by unveiling a tablet in the dormitory on the fourth floor of the new building, which is the joint gift of the branches of the Auxiliary.

There are now thirteen Auxiliaries in Philadelphia and vicinity and seven in the various centers of the state, representing a membership of approximately 1,750 women working enthusiastically for the Institute.

During the past year they have placed and paid for three additional beds in the main dormitory and added four memorial rooms, one of which is a memorial to aviators lost at sea.

In addition to these rooms and beds they have contributed to the chaplain's department some \$200, supplied moving picture entertainments and donated \$500 toward the chaplain's office. The stock of linen at the Institute has been supplied by the members of the Auxiliary both by making up new sheets and pillow cases and by mending old ones. For the purpose of creating an endowment for the repairs and maintenance of the officers' lounge the sum of \$600 has been contributed, together with \$1,000 as a further payment on account of the pledge for the apprentice boys' room.

The Auxiliary has now started a fund which will be used to endow a room in honor of Bishop Garland. The various branches have appropriated \$500 towards a room in the new building on the state

corridor and have paid \$250 as final payment on the pledge for the kitchen and equipment in the new building. They have maintained the sick bay and provided many entertainments in the auditorium.

What is being done in Philadelphia is being done in other Institutes and our plan is to have many thousands of women interested in this work give a small part of their time to some activity for the benefit and service of our merchant marine. It is hoped that someone reading this article may become so interested that she will be willing to start an Auxiliary in her local community and provide some necessary part of the equipment in one of our Institutes.

Guild of St. Barnabas

MISS NELLIE F. OXLEY, *Executive Secretary*
370 Seventh Avenue, New York, N. Y.

THE GUILD OF ST. BARNABAS for Nurses has been doing a quiet work for many years, and is now one of the recognized cooperating agencies of the National Council. At the coming General Convention there will be a meeting of all chaplains and officers of the Branches who may be in Washington, at the Parish Hall of the Church of the Epiphany, 1317 G Street, on Friday afternoon, October 19th, at 2:30. The meeting will be open to all interested in the Guild, and the subject for consideration is the future of our work and what can be done to enlarge the usefulness of the Guild.

On Friday evening there will be a special service at the Church of the Ascension, with the Very Rev. Dean Robbins of the New York Cathedral as preacher. While the service is a rally for members of the Guild who are in attendance at the Convention, a cordial welcome will be ex-

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tended to all who care to come. A Corporate Communion will be held at the Church of the Epiphany on the morning of October 20th, at 7:30 a. m.

On the 18th, 19th and 20th, at the Training Institute of the National Council, the work of the Guild will be presented by Miss Oxley and others.

The object of the Guild is to assist its members in realizing the dignity of their calling, and in maintaining a high standard of Christian life and work in connection therewith, and to provide for nurses some of the comforts and influences resulting from more intimate intercourse with each other and with associate members. Graduate nurses, and nurses in training at hospitals of good standing are eligible for active membership. Associate members are other women who recognize the importance of the work of nurses, and who desire to share in making it better understood and appreciated. Each Branch has a clergyman of the Church as chaplain, and officers and committees elected annually from its membership.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

THE WORLD-WIDE SCOPE of the Brotherhood of St. Andrew and its steadily enlarging field of service are exemplified in recent correspondence coming to the national office. Inquiries regarding the organization of Chapters and other Brotherhood activities have come from Switzerland, Australia, South Africa, the British West Indies, Japan, China and Honolulu. In the latter place, a Chapter is being organized among the soldiers of the Eighth Field Artillery. In Japan, the Brotherhood leaders in the newly organized Chapter at St. Paul's University, Tokyo, have begun a very attractive publication, *Rikkyo's St. Andrew's Cross*, which has elicited much favorable comment from Church leaders in this country. Two delegates will come from this Chapter to the National Brotherhood Convention in Washington, October 5th to 9th.

The Brotherhood is also enlarging its work in the prisons of this country, new

Chapters being organized and existing Chapters adding to their membership and program of service. Brotherhood work among the Indians of South Dakota is going forward steadily, many of these Chapters setting an example of devotion and activity which their white brothers might well emulate.

One of the leading addresses at the approaching National Convention of the Brotherhood in Washington will be by the Right Rev. Logan H. Roots, D.D., Bishop of Hankow, China, who will speak on *The Church in China*. Other representatives of the missionary work of the Church are expected to take part in the program, and there will also be representatives of the Church Army.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

EVEN THE SUMMER days bring no vacation in certain lines of Church Periodical Club effort. As was noted in an earlier issue, the summer months are the time to send heavy mail to the remoter stations in Alaska. Now we learn that Alaskan conditions prevail within our continental borders, and that there are places in Idaho, for example, where very little reading matter is received during the eight "shut in" months.

The changing seasons make little difference in the reading needs of the sick and the lonely. Transports continue to sail for distant ports filled with men whose morale is helped by an abundance of magazines; missionaries returning after furlough want something to read on the voyage. Foreign universities present library lists for the coming year.

While the needs continue, supplies are less abundant. One inspired donor who spent many summers in Europe regularly changed the addresses on her magazines so that they went direct to the recipients from the publishers. How that thoughtfulness was appreciated! In many cases, however, magazines accumulate at home while their owners are away, and may or may not be forwarded later.

How can the friends of the C. P. C.

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help in keeping up supplies? Almost every one who travels takes something to read, a magazine or a book. What does he do with it after reading? Wrapping and mailing to some previously secured address is a great bother. Yes, but not nearly as much bother as to lie helpless in bed day after day with nothing to occupy the weary hours; or to be as hungry for good reading as the lonely trapper who wrote after receiving a package of books: "I shall not go to bed for several nights."

In one diocese boxes for the reception of books are supplied to those who will place them in a summer hotel or a country house. The boxes are attractive in appearance and are arranged to be shipped with the least possible trouble. Even without the use of the boxes, visitors in hotels or homes might become interested in giving their own reading matter if they understood the need.

Not long ago an officer of the C. P. C. lately returned from a trip abroad asked whether there were any calls for *Trader Horn*. The requests on file were mentioned and she said, "I can provide three copies. We received four for steamer gifts as well as duplicates of some other recent books." Is this a common experience? The C. P. C. knows good use for all duplicates.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

THE GIRLS' FRIENDLY SOCIETY in America is happy to announce that Miss Mildred Edmunds of Java, Virginia, has accepted the chairmanship of the national committee on Rural Work. Miss Edmunds is carrying on a most interesting piece of work at Dabney House, a community center in a great rural section of Virginia. Members of the G. F. S. Branch in Pruden Parish meet at Dabney House, traveling many miles to attend the meetings every Saturday afternoon. This is the only organized activity for girls in that region.

The Society has participated in many

of the Church Summer Schools and Conferences throughout the country. Members of the national staff, the field secretaries and certain volunteers have served as advisers of girls, recreation leaders, instructors in class work and leaders of young people's discussion groups and dormitory group meetings. The following conferences are some of those which have invited Girls' Friendly Society representatives to their faculties: Concord, N. H., Simsbury, Conn., Burlington, N. J., Frederick, Md., Sweet Briar and Tappahannock, Va., Gambier, O., Conneaut, Pa., Gearheart, Ore., Tacoma, Wash., Wawasee, Ind., Sewanee, Tenn., and the Rural Work Conference at Madison, Wis.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

THE NATIONAL COUNCIL of CMH is planning its program for the General Convention. On Wednesday evening, October 17th, the society will have a mass meeting at which Bishop Murray will preside, and the speakers will be the Right Rev. George Ashton Oldham, Bishop Coadjutor of Albany, the Rev. Hugh Birkhead and Mrs. John M. Glenn.

This year, for the first time, the society will have the opportunity of giving some informational courses at the convention. These will be given in the Y. W. C. A. building, beginning October 15th, and will be as follows:

1. *Training for Social Work*, 2. *Community Relationships*, 3. *The Contribution of Board Members and Volunteers*, 4. *Youth and Social Conduct: Preparation for Marriage and Parenthood*.

The headquarters booth of the CMH will be in the D. A. R. building.



MRS. MABEL E. BENSON, the new CMH secretary for Central New York, has begun her work in that diocese. Mrs. Benson is a graduate of the New York School of Social Work, has had several years' experience at Bonnie Brae farm, a home for boys out of luck, in Millington, New Jersey, and has worked with the

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Charity Organization Society and the Children's Aid Society in New York.

Mrs. Lewis Seymour of Binghamton is president of the executive board. Mrs. Benson's office is in Grace Church parish house, Utica, N. Y.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE TRIENNIAL MEETING to be held in Washington from October fifth to ninth promises to be a most interesting and profitable meeting. Among those who have consented to speak to us are Bishop Murray, Bishop Freeman, Bishop Roots, Bishop Ferris, Bishop Rhineland, Bishop Juhan, the Revs. H. W. Foreman, G. W. Hobbs, Dr. Loaring Clark, Dr. Ludlow, Dr. Bell and the Hon. George Wharton Pepper. Miss Laura Boyer, Mrs. James Maxon, Mrs. John Glenn and Mrs. John Wheeler will be the leaders of group conferences.



FROM A CHAPTER at Little Rock, Arkansas, comes an encouraging report of work accomplished in one month. Parish calls, 45; visits to sick, 69; to hospitals, 17; of condolence, 6; shut-ins, 6; charity cases, 7; flowers, dainties and magazines to sick, 19; garments given to needy, 15; children brought to Church School, 7; persons brought to church, 3; to early Communion, 3; to Baptism, 1; strangers spoken to in church, 91; Corporate Communion attendance, 5; one Daughter served breakfast at parish house for confirmation class; two Daughters acted as Godparents; eleven jars of fruit sent to Crippled Children's Hospital; twenty-five magazines and bag of miscellaneous articles sent to Good Will store. This report is given in detail as it includes so many of the services which the Daughters of the King try to render in the parishes. In Arkansas the Junior Daughters of the King are doing splendid work.



IN WESTERN MICHIGAN, a Diocesan Assembly has recently been formed with Mrs. Peter Danhof of Grand Rapids

as president, Mrs. Edwin White, Ionia, vice-president, Miss Georgiana Russell, Kalamazoo, secretary, and Miss Ruth Hood, Kalamazoo, treasurer. There are two senior chapters on probation.



THERE HAVE BEEN many inquiries in regard to the Epiphany Self-denial fund. At present it is being used for the support of some of our faithful Biblewomen in China and for our missionary in Alaska; the residue will be used for Alaska or work in the Far West.



TRINITY CHAPTER, MORRISANIA, New York City, recently celebrated its thirty-eighth anniversary. Many guests from other chapters in the diocese joined with Trinity on this occasion. The Chapter of the Beloved Disciple will hold its first autumn meeting in the new Parish House of the Church of the Heavenly Rest. The last meeting of the spring was of peculiar interest as the last one in the old Parish House. Some of the other Daughters of the King were invited to share in this memorable event.



THE DIOCESAN ASSEMBLY of Southern Florida reports that the members were very happy to have as their guest at the time of their last meeting the national vice-president, Mrs. George Ames of Cortland, N. Y.



THE NEW YORK Diocesan Assembly reports that a day of Intercessory Prayer for the Order was held on the Feast of the Purification.



IN MICHIGAN ONE member of the Bishop's Chapter organized a Junior Chapter with thirteen members in Lent and is continuing to give them systematic instruction in the care of the altar and the study of the Prayer Book.

In a chapter of another diocese the members held devotional services at the homes of members each Saturday during Lent, usually at the home of a shut-in.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

The Y. P. S. L. Goes to Panama

By Anne Hall Challen

Field Secretary for Young People's Work, Province of Sewanee

IN THE FALL OF 1927 the Young People's Service League of the Province of Sewanee put on a campaign to raise \$1,000 by self denial, for the work of Religious Education in the Province. At the meeting of the Provincial Synod in Jacksonville, Florida, a month later they presented a check for over \$1,600, only making the request that some small part of this sum be used for the extension of Young People's work in the Province. Therefore, when a year later, Bishop Morris of the Canal Zone asked that someone be sent to his District, which is a part of our Province, to assist in getting the young people's work started there, the money was in hand and the great opportunity was offered to me.

Leaving New York on a cold, rainy day in January on the S. S. *Ancon*, we soon passed into warm, sunny weather and one fine morning six days later sailed into the harbor of Port au Prince, Haiti. And such a day! Space forbids more than mere mention of the fine embroidery school Mrs. Royce is conducting for Haitian girls, the Orphanage, where our Church cares for about thirty children in a tiny building of one room, or the convent of the Sisters of St. Margaret, who have gone there to assist Bishop Carson in his work. A visit to his home high up on the hillside overlooking the bay, completed a bird's eye view of the Church's work in the Republic of Haiti. A brave band, doing fine work under great handicaps.

Two days later, in the early morning, we steamed into the harbor of Colon. I

had not had time to unpack when Mrs. Morris called to welcome me and this was the beginning of the most wonderful three weeks of my life. My first opportunity came the next day when the Woman's Auxiliary of the Mission of Our Saviour entertained me at tea. The sympathetic interest of the Auxiliary spoke well for the young people's work in that parish. Early the next morning I attended a children's Eucharist in Father Cooper's parish, Christ Church by the Sea. Over two hundred and fifty West Indian young people at a communion service in the early morning of a week day!

In the week that followed, on the Atlantic side of the Zone, we organized two chapters of the League, one in the Mission of Our Saviour of which Miss Mildred Neely is president, and one among the Negro young people of which James Fracey is president. I regret that space limits preclude more than bare mention of the high spots of my stay this side of the Zone. Of the many delightful friends met, new and old, the shops, the lovely dinners and parties given for me, I cannot now speak. The visit to the locks of the canal awed me. And the ride across the Isthmus, following the canal as far as the Culebra cut and then through the tropical forests, with banana plantations, lovely wild orchids growing in profusion, tall waving palm trees and naked babies playing in the sun, will always stand out vividly in my recollection.

Bishop Morris, so gracious and kindly in his welcome, met me at Balboa and took me to my hostess, Mrs. Herbert

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Evans, where I stayed for a day or two, until I went to the Bishop's house. I wish that I could picture to you the beauty of this place, the thrill of my first view of the Pacific Ocean, our beautiful Cathedral and the Bishop's house. In the afternoon I met the women of the Cathedral at an informal tea and told them something of the Y. P. S. L. And then the work began in earnest. On Sunday morning I talked to the Church School at the Cathedral and then met with all the League age young people and told them of the League.

In the afternoon Bishop Morris took me to St. Peter's Church in the city of Panama. Here I had another new experience in talking to a Church School of something over four hundred and meeting some fifty teachers and officers afterward. This is a Negro parish of around five thousand baptized members, mostly West Indians. And their devotion to their Church is wonderful. During the following week we organized a fine healthy chapter of the Y. P. S. L. in this parish and Mr. Mulcare, the rector, writes me that it is flourishing. Then over to La Boca to St. Paul's, where I spoke to a large congregation on the League and here also during the following week organized a chapter which is going strong.

Back for tea with Mrs. Morris and the Bishop and then to St. Paul's for night service. Another new experience, a church packed for the evening service, with the members even standing outside and listening through the windows. Back up on Balboa Heights I fell into bed and felt that it had been a rich and full day.

During the week that followed Canon Drake of the Cathedral and I visited St. Alban's Parish at Paraiso, where another chapter of the League was organized. This, together with a chapter at the Cathedral, makes six units of the Y. P. S. L. in the Canal Zone.

The trip to the Children's Home at Bella Vista was a joy. As the car drew up and the Bishop uttered a peculiar little whistle, you should have seen the children come tumbling out, little David in the front, love for their Bishop shining in their bright little faces. The Vesper ser-

vice will always be a precious memory. To hear Bishop Morris read the service, play the organ and talk to his children was a rare treat, and the singing of the little ones was delightful.

Finally the day arrived for which I had waited so eagerly, our visit to the Leper Colony at Palo Seco. Early in the morning we boarded the launch at Quarantine and sailed across the Pacific entrance to the Canal and on rounding a point, there was the village up on the hillside.

We went up the hill to the tiny chapel of the Holy Comforter, where Bishop Morris held morning prayer and preached, and it was then that the Canal Zone made its great gift to me, for when I heard the congregation say the *General Thanksgiving*, I knew that never again could I ever complain of anything. After the service I talked to some of the Bishop's people there and they were delighted when they learned that I had been present at the Provincial meeting when we presented their Bishop with the money for the horn for their band. That horn is their great treasure.

Again space forbids any detailed account of the social side of my stay on the Pacific side, but the gracious hospitality of Bishop and Mrs. Morris and other friends can never be forgotten. And so back to the other side, for a corporate Communion on Sunday morning with the League of the Mission of Our Saviour, followed by a breakfast at the Y. W. C. A. When the *Cristobal* sailed that afternoon many friends were at the ship to bid us farewell and with a huge armful of roses from the young people of the Zone, I went on my way with a deep sense of gratitude and a sincere hope that I had proved worthy of my task.

There are many opportunities for service, both in Haiti and the Canal Zone which I should love to share with any of the young people of the Church who are interested and will write me about them. To the young folks of the Province of Sewanee I am forever indebted for this opportunity to see the Church at work in the Republic of Haiti and the Canal Zone, and for this opportunity to serve.

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